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WEDLOCK
OR THE
RIGHT RELATION OF THE SEXES

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A. O. Blake
So Barton

WEDLOCK;

OR, THE

RIGHT RELATIONS OF THE SEXES:

DISCLOSING

The Laws of Conjugal Selection,

AND SHOWING

WHO MAY, AND WHO MAY NOT MARRY.

BY S. R. WELLS,

AUTHOR OF "NEW PHYSIOGNOMY" "HOW TO READ CHARACTER," AND EDITOR OF THE PHRENOLOGICAL JOURNAL.

NEW YORK:
SAMUEL R. WELLS, PUBLISHER,
389 BROADWAY.
1870.

HG 734
W48

Entered, according to Act of Congress, in the year 1869,

BY S. R. WELLS,

In the Clerk's Office of the District Court of the United States for the Southern District of New York.

DAVIES & KENT,
Stereotypers and Electrotypers,
183 WILLIAM ST., N. Y.

PREFACE.

THAN a happy union of two ripe, rich, congenial, and loving human hearts, satisfied and cemented in a thorough understanding of each other, and a perfect adaptation to each other, in the well-adjusted bands of holy wedlock, what can be more pleasing to contemplate? Science and revelation, God and nature, approve the match, and endless blessings crown the nuptials. The noble and loving husband with his beautiful and loving wife now enter together upon the new duties and the pleasant responsibilities of domestic life. By such a union a new family is established, and a heaven on earth begins. What other interest, what other relation or condition, is comparable in importance with this?

If the motive for marriage be high and holy; if the parties be of proper age, of sound body and mind; and if there be an irresistible affinity for each other, such as will not only truly unite their souls, but hold them firmly together through all trials and to all time, then it is both their privilege and their duty to unite in the holy bonds of matrimony. Of such relations are born children—offspring of love and design rather than of lust and of chance—more favorably organized, harmonious, self-regulating, law-abiding, well-disposed.

Now reverse the picture. Consider the many incongruous matches, or mis-matches, made among all classes. How little thought is given to steps of such momentous import! how selfish the motives of many, and how fatal to happiness the results! First, there are the ignorant and thoughtless; second, the selfish and sordid; third, the vain and ambitious; fourth, the lustful and dishonest. The first of these marry in haste and repent—too late—at their leisure, regretting all their lives the inconsiderate step. Children born to them are often unwelcome, a burden, and "in the way." They grow up in poverty and ignorance, filling our poor-houses. The second class seldom realize anything more than the deep disappointment which, by their cupidity, they deserve. If the laws of hereditary descent are applicable to the human as to the animal creation, the children of such an alliance will be low, if not pre-

disposed to become criminal. The third class may shine for a time in the world of foolish fashion, be courted by empty-headed nobodies; but very soon "vain pride will have a fall," and nothing be left but bubbles and froth. The fourth class people our hospitals, our asylums, and our prisons. The voluptuary lives in his propensities, and perpetuates the passions in an inordinate degree, subordinating the higher intellectual and spiritual to the lower propensities. Such become idolaters, and worship at the shrine of lasciviousness, in whose train come insanity, imbecility, and idiocy. Dissipation and consanguineous marriages lead to similar results.

Seeing these things, and believing it was the intention of an all-wise Creator that marriage, though consummated on earth, should be such as would be approved in heaven; and believing, furthermore, that SCIENCE may and should be applied in the work of conjugal selection, to enable us to know, in advance, what to expect from each other, and how to obtain the most perfect adaptation and felicity; and also how the better to adapt ourselves to each other where differences exist, this volume has been prepared with a sincere aim to impart such scientific and ethical information, which our experience warrants us in believing is calculated to aid those who would enter upon the married relation in the proper spirit, who earnestly seek by so doing to further their best interests as members of human society. If without science such sad mistakes be made, and such unfortunate results occur, why not invoke Phrenology, Physiology, Physiognomy, and Psychology to throw all their bright light on the subject? We do not let go, or propose to let go, the teachings of past history, sacred or profane; but simply to add the knowledge gained through human science, to mitigate existing evils, and to prevent their occurrence in future.

Mankind is composed of many different races and temperaments. Our characters and dispositions are as diverse as are our physical organization or our looks. "Variety gives the spice of life;" but while difference is desirable, incongruity must be avoided. In the following pages we have endeavored to point out who may and who may not unite in marriage, with the prospect of assimilating and becoming one in purpose, one in sentiment, one in soul.

God's laws are open to us; let us read them and obey them. If He gave man "dominion over nature," He certainly intended that man should elevate and not degrade his own race. If by judicious grafting or breeding and selection we can improve flowers, fruits, horses, cattle, and poultry, is it not a higher and a more sacred duty to do the same for the race of man? If happiness be the end of our existence, why not so act as to secure the greatest measure of it? Happiness comes of right relations, health, development, and a careful observance of God's laws. To aid in more complete realization of these great blessings through holy wedlock is the object of this work.

CONTENTS.

		Page
I.	Marriage a Divine Institution	7
II.	Qualifications for Matrimony	13
III.	The Right Age to Marry	22
IV.	Motives for Marrying	27
V.	Marriages of Consanguinity	34
VI.	Conjugal Selection	41
VII.	Courtship	51
VIII.	The Duty of Parents	67
IX.	Marriage Customs and Ceremonies	72
X.	Ethics of Marriage	90
XI.	Second Marriages	104

XII. PAGE

JEALOUSY—ITS CAUSE AND CURE 110

XIII.

SEPARATION AND DIVORCE 114

XIV.

CELIBACY, ANCIENT AND MODERN 126

XV.

POLYGAMY AND PANTAGAMY 138

XVI.

LOVE SIGNS 143

XVII

LOVE LETTERS 148

XVIII.

THE POET'S WIFE 158

XIX.

THE MODEL HUSBAND 166

XX.

THE MODEL WIFE 171

XXI.

MISCELLANEOUS MATRIMONIAL MATTERS 180

XXII.

POETRY OF LOVE AND MARRIAGE 212

INDEX 238

WEDLOCK.

I.

Marriage a Divine Institution.

From the beginning God made them male and female. For this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh.—*Bible.*

The Bible on Marriage

NOTHING can be more evident, from the whole tenor of the Holy Scriptures, than that marriage is an ordination of God, instituted for the promotion of human happiness and improvement, as well as for the perpetuation of the race. Even in Paradise it was "not good for man to be alone," and God made "a help meet for him;" and among the blessings promised to those who fear the Lord and walk in his ways, the psalmist mentions the following: "Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants around thy table."

Our Saviour expressed himself, on several occasions, in the strongest terms, in favor of the sacredness and binding nature of the marriage relation. "Ye have heard," he says, in the Gospel according to St. Matthew, "that it was said by them of old time, 'Thou shalt not commit adultery;' but I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. It has been said, 'Whosoever shall put away his wife, let him give her a writing of divorcement;' but I say unto you, That whosoever shall put away his wife, save for the cause of

fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery."

Paul, writing to the Ephesians, says: "Wives, submit yourselves to your own husbands, as to the Lord; for the husband is the head of the wife, even as Christ is the head of the Church; and he is the Saviour of the body: therefore, as the Church is subject to Christ, so let the wives be subject to their own husbands in everything. So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself."

What the Ancients Thought of It.

The laws and customs pertaining to marriage differed widely in different countries and among the different nations of antiquity, but the importance of the institution was fully recognized by all. It was seen to be the basis of the political as well as the social structure, and its perpetuation and universality provided for accordingly. Wise lawgivers took pains to encourage marriage, and, in some cases, even compelled persons to enter the state of matrimonial usefulness. In Sparta, penalties were inflicted upon those who remained unmarried after a certain age; and at Athens only married men could become commanders or public orators. It was held to be the duty of every Roman to marry, and those who neglected to do their duty in that respect were compelled to pay a fine. Fruitfulness in the marriage relation was also encouraged by law; for we are told that "whoever, in the city of Rome, had three children—in other parts of Italy, four, or in the provinces, five—was entitled to certain privileges, while certain disabilities were imposed on those who lived in celibacy.

The Laws of Nature.

Men may deny the authority of antiquity and differ in their interpretation of the Scriptures, but the laws of nature, as truly God-given as those recorded in the Bible, are too clearly impressed upon the human constitution to be ignored or mistaken by any but the most ignorant.

Man and woman are seen to be exactly adapted to each

other, physically, intellectually, and socially. They are complements of each other. Neither is complete alone. The one makes good the deficiencies of the other. Physically, man is characterized by compact muscular development, indicative of power; woman, by bending and varied lines, gracefully rounded limbs, and smooth surfaces, indicative of delicacy and grace. He has more of the motive temperament; she, more of the vital. Mentally, he excels in the intellectual powers; she, in the social affections. He is logical, she is intuitive.

"For contemplation, he, and valor formed;
For softness, she, and sweet, attractive grace."

All discussion in reference to equality, superiority, or inferiority, in connection with the sexes, is decidedly out of order. Man is superior in his distinguishing qualities—in those special endowments which constitute him a man; and woman is superior in her special line of development—in those gifts which constitute her a woman. We may properly compare two men with each other, with reference to their natural capacities and powers, or two women, and pronounce one the superior of the other; but not a man and a woman. She is best and highest in her place—he in his. Each attains the full measure of power and efficiency only in union with the other.

That the difference between the sexes is not a mere matter of bodily form is shown by the shape of the cranium in each. The male head rises high from the opening of the ear to Firmness. In the social region, Amativeness is the dominant organ. Pride, energy, self-reliance, and intellectual capacity are indicated. A well-balanced female skull is fine, smooth, and even. The social group of organs, as a whole, is more fully developed than in the male, but Amativeness is less prominent. At Benevolence and Veneration the female is relatively more developed, but less so at Firmness and Self-Esteem.

The Social Affections.

Marriage naturally grows out of the requirements of man's social nature, represented by what we are accustomed to call the Domestic Propensities. These are grouped together in

the posterior region of the brain, and comprise the following organs:

AMATIVENESS; PARENTAL LOVE;
FRIENDSHIP; INHABITIVENESS; AND
CONJUGALITY, OR UNION FOR LIFE.

A brief exposition of the functions of these organs will serve to show how essential marriage is to their full and harmonious action, and how certainly any other relation of the sexes must lead to their abuse and perversion.

1. *Adhesiveness.*—First in the order of development is Adhesiveness, or Friendship, giving a desire for companionship and affection—for something to cling to—and the impulse to embrace and fondle. This feeling manifests itself even in infancy. The child appreciates the mother's caresses at a very early stage of its existence, and shows itself pleased and disposed to return them. At a later day, brothers, sisters, playmates, dolls, and pets of various kinds help to call it out still further and widen its sphere.

Adhesiveness gives the sentiment of general friendship, without distinction of sex. It may, and often does, exist between a man and a woman, but it does not take sex into account. Girls manifest more of this feeling than boys, and show it in their actions—their clasping of the hands, their entwining arms, and their frequent embraces. The poet happily describes the action of this organ when he says:

"The heart, like a tendril accustomed to cling,
Let it grow where it will, can not flourish alone;
But will lean to the nearest and loveliest thing
It can twine with itself and make closely its own."

But while Adhesiveness of itself has no relation to sex, and simply seeks to give and receive affection, it co-operates harmoniously with Amativeness and Connubial Love, strengthening and elevating the affection existing between husband and wife. It may exist between a man and a woman who experience no stronger feeling toward each other; but where both this feeling and those of love and connubiality are in exercise toward the same person, each gives strength and

intensity to the other. Love does not necessarily involve Friendship, but it by no means excludes it.

2. *Amativeness.*—The function of this organ is to manifest sexual feeling—to give the desire to love and be loved, and to find love's fruition in the most intimate union. Its primary end is the perpetuation of the species. It responds to the Divine command to "increase, multiply, and replenish the earth;" but it has, incidentally, a most powerful refining and elevating influence upon both sexes—making man courteous, polite, attentive, charitable, and forbearing; and woman kind, tender, winning, gentle, and confiding. Combined with the higher sentiments, and properly controlled by them, its action leads to the most beneficial results, physical, social, intellectual, and moral. It is only in its *perversion* that it becomes gross and indelicate, or leads to degradation and crime.

It is this faculty that inclines mothers to love their sons more than their daughters, and fathers to become more attached to their daughters than to their sons; and in proportion as a young man is dutiful and affectionate to his mother, will he be fond of his wife and faithful in his love; and the young girl who manifests true devotion to her father and her brothers may safely be trusted as a wife.

3. *Conjugality.*—Conjugality, or Union for Life, represents the mating propensity or instinct of permanent union. It is closely related to Amativeness, and works in conjunction with that faculty, but is distinct in function and independent in action. It often comes into exercise before Amativeness, and leads to the choosing of mates before the promptings of sexual love are felt. Boys and girls sometimes become attached to each other, even in childhood, tacitly plight themselves, and afterward marry and remain faithful through life.

4. *Parental Love.*—Parental Love, or Philoprogenitiveness, as its name implies, is the peculiar feeling which watches over and provides for offspring. Its primary function is to impart love for the young, and especially for one's own children; but it also leads, as an incidental manifestation, to a general fondness for pets.

Parental love in man implies marriage—a permanent union

of the father and mother; for in no other way can the proper care be given and the necessary provision be made for offspring. The child needs the protection of the father, the tender offices of maternal love during its earliest years, and, later, the teachings and guidance of both, in a well-ordered and happy home.

5. *Inhabitiveness.*—The Love of Home is one of the elements of domestic happiness, and it is the function of Inhabitiveness to impart it and to create a desire to have a permanent place of abode—a "homestead" of one's own—to adorn, beautify, and make attractive. Where this organ is large, there is a strong love of place, domicile, and country, and great aversion to a change of residence, with a liability to homesickness when absent from the beloved familiar scene.

We have thus completed the circle of the domestic propensities—the faculties which make man a social being and demand that relation of the sexes called marriage. If there be any truth in physiology and phrenology, then, as it seems to us, is the permanent union of one man with one woman in accordance with the divinely instituted order of nature.

II.

Qualifications for Matrimony.

Mens sana in corpore sano—A sound mind in a sound body.

The social enjoyments of the marriage relation depend upon the capacity for them which exists in the mental organization.—*Anon.*

Physical and Mental Soundness.

IF it be in accordance with the laws of nature that men and women should marry, it must also be intended that they shall be physically and mentally sound, and fitted to fulfill every requirement of the matrimonial relation. Marriage was instituted, primarily, for the perpetuation of the race. It implies, therefore, the necessary physical completeness and bodily health in both the man and the woman to become the parents of sound, well-organized, healthy children. This is the law. This is according to the intentions of nature. We may consider in another place what exceptions, if any, may be made—what indulgence permitted, in view of the present state of ignorance, weakness, and undevelopment in which the race is sunk.

In connection with a body fully developed in all its organs and parts, and with every function in healthy activity, there must be a sane mind—a reasoning intelligence, capable of forethought and of adapting means to ends. We have no right to propagate disease, idiocy, or mental obliquity. Persons afflicted with incurable diseases, or whose minds are deranged or hopelessly imbecile, are utterly unfitted thereby for marriage, or, at least, for becoming parents. Such persons not only bring misery upon themselves by their disregard of the prohibition of nature, but they transmit the terrible legacy to their children. Society abounds in heart-rending illustrations of this solemn but little regarded truth. Continual

suffering and premature death are the only birth-right of thousands of unfortunate little ones around us—the offspring of sin—the sin of ignorance, perhaps, but sin nevertheless. Beware of adding to their number!

There are thousands, then, who, on the score of health alone, should never marry. Their case is a sad one, but they only make it still sadder, and add sin to suffering, by refusing to submit to the requirements of the natural laws.

It is our business to give what we believe to be the rule in the matter of bodily and mental health, in their bearings upon marriage. There may be exceptions here, as in the cases of other general rules, but it is not easy to clearly designate the grounds on which they may be founded.

We do not insist here upon *perfect* health as essential. Such a rule would exclude a majority of our population—at least of the female portion of it; and there are numerous cases in which marriage affords the surest means for the restoration of health; but we insist that there should be no transmission of incurable or dangerous disease of body or mind.

If two persons, of opposite sexes, who know themselves unfitted for becoming parents, but who love each other, and believe that the happiness and welfare of both will be promoted by a union, choose to marry for the sake of the *companionship* they desire, we leave it with them to decide whether such a union is safe and permissible. It must be with them a matter of conscience.

Social Endowments.

We have shown that marriage has its foundation deeply and securely laid in the social nature of man. Unfortunately, there are cases in which this social nature, represented by what are called the domestic propensities, is so imperfectly developed as to furnish no sure basis for matrimonial happiness. There are individuals in whom Adhesiveness is so deficient, that they are alike incapable of manifesting friendship and of winning the affection of those around them; or who, through small or dormant Amativeness and Conjugality, instead of being attracted toward the other sex, become man-haters or woman-

haters, as the case may be. Some have no love for children, by whom they are instinctively shunned, as if they were dangerous or repulsive animals. Others have no home-feeling, and are never so well pleased as when they are wandering about the world, with no permanent abiding place.

Where all or several of these deficiencies exist in a marked degree, there is an evident unfitness for the marriage relation, the very foundations of the social structure being absent. He who can not love wife, children, and home has no right to possess them; and above all should the woman who is so unfortunately constituted as to be incapable of conjugal and maternal affection avoid marriage, as not only an evil to herself and the luckless man who might be mated with her, but as a crime against the unborn.

We set down, therefore, as an essential matrimonial qualification, a fair development of the social or domestic organs of the brain.

Education.

By education we here mean something more than the mere acquisition of the various branches of knowledge usually taught in schools. Each pursuit in life requires its special training. No sensible parent would think of making his son a doctor or a lawyer without giving him the customary professional education. He who would be a carpenter or a bricklayer must learn the trade. Do the duties of domestic life require no special educational qualifications? Are housekeeping, the management of a family, and the training of children matters of too little importance to demand educated intelligence to be brought to bear upon them? No greater mistake can be made than to assume such a ground as this. On the contrary, it is here, more than anywhere else, that knowledge and skill are required.

1. Every young man and young woman contemplating the conjugal union should have some knowledge of physiology, phrenology, and physiognomy, to enable him or her advantageously to study the human constitution, especially in its bearings upon the relations of the sexes. No one is qualified

to choose a companion till he has become familiar with the physical and mental peculiarities of his own organization, learned the combinations to be desired in a matrimonial connection, and fitted himself to distinguish the necessary qualities in the opposite sex, by means of their external signs. He must be able to judge in regard to temperament, quality of fiber, activity, health, disposition, and the capacities and tendencies of the mind. A lack of this knowledge is the cause of frequent and irremediable mistakes and of untold misery.

2. Sexual physiology and, on the part of the woman at least, the laws of maternity should receive especial attention. This subject is often treated in a gross and indelicate manner by ignorant charlatans and unprincipled quacks; but there is nothing necessarily indelicate or impure about it, and it should be studied in the same spirit as any other part of physiology—as digestion or circulation, for instance, are studied. It is quite as important as either, and just as proper for every young man and young woman to learn.

3. A practical knowledge of housekeeping in all its branches should be considered essential in every marriageable young woman, no matter what her rank or wealth. She may have servants, and even employ a professional housekeeper; but no one can relieve her from the responsibility which must rest upon the mistress of a family. It is her duty to know how everything ought to be done, so that she can give the proper directions, if necessary, even in the details of cooking, washing, or house-cleaning. She should be as familiar with domestic economy as with music or the French language, and should count cookery as one of the elegant arts—an *accomplishment* not to be dispensed with or ashamed of.

To the poor and those in moderate circumstances, a practical familiarity with all the duties of the household is of course an immediate and pressing necessity on the part of the young wife, and sad indeed are the results where she shows herself unequal to the situation. Music, French, and drawing may be dispensed with, but not the arts of the kitchen and the laundry. Even the most devoted of young husbands will be [illegible] content to live wholly on smiles and kisses, how-

ever sweet. He will be likely to prefer a nicely cooked beefsteak now and then, by way of change.

The young husband, too, has his duties and responsibilities in the matter of housekeeping. He is the head of the family. He must be qualified to manage its affairs and provide judiciously for its needs. He must divide with his partner the burdens of the household, lightening her labors as she does his; but neither can wholly relieve the other from his or her responsibilities, for each holds a position involving certain specific individual duties which can be delegated to no one else.

4. Marriage implies, or should imply, the expectation of parentage, and how to rear and educate children should be among the branches of education required of all candidates for the joys and honors of matrimony. The bodily development and health, the mental culture, and the moral training of a family of children depend mainly upon their parents; and a proper performance of their duties to their offspring requires not merely parental affection, which is seldom lacking, but knowledge, sound judgment, skill, patience, self-control, and a conscientious God-loving and God-fearing spirit. Especially is this true in regard to the mother. Each mother is a historian. She writes not the history of empires or of nations on paper, but she writes her own history on the imperishable mind of her child. That tablet and that history will remain indelible throughout all eternity. That history each mother shall meet again, and read with eternal joy or unutterable grief in the coming ages.

Industry and Economy.

The great majority of our people are obliged to earn a livelihood by means of some form of useful activity—by *work* of hand or brain, or both together; and habits of industry and economy are not merely desirable but absolutely essential qualifications for marriage. He who can not provide for a family has no right to take upon himself the responsibilities of one. The idle and the extravagant are pests and clogs to society. By marriage, they but multiply the evils which they inflict upon themselves and others.

The young man whom laziness or false pride prevents from engaging in some useful trade, profession, or business, and who prefers a life of dependence and idleness, or seeks by disreputable pursuits to acquire the means of subsistence, should be shunned by every virtuous young woman as an unworthy and dangerous companion. To become linked to such a one can be nothing but a terrible misfortune.

Young women with no domestic tastes, no knowledge of household duties, and no habits of industry, but with the extravagant notions so prevalent at the present day in matters of fashion and dress—with no desire or ability to earn or to save, but with unlimited artificial wants and great talents for "shopping," are utterly unfitted for becoming the wives of men of small income—for becoming wives at all, we may say, for their ideas are not consistent with domestic life and happiness in any sphere.

Even where there is abundant means, we would still insist upon industry and economy as necessary qualifications for marriage. Wealth is often spoken of as taking to itself wings. This is hardly a figure of speech. It is almost a literal fact; and it is so often illustrated in real life as to need few words here to enforce the truth.

Suppose a young, lately married pair, who have commenced life in affluence, to awake some fine morning to find themselves beggars. Industry and economy are words of which they have never learned the meaning. What are they to do? The lessons they will be compelled to learn will be hard ones indeed, and sadly will they repent their neglect to fit themselves in time to meet such changes of fortune as all are liable to experience, sooner or later.

But aside from the danger of losing one's wealth and needing the pecuniary benefits of industry and economy, we should consider active usefulness as a moral *duty*. If we do not need to earn and save for our own use, we should do it for the benefit of the less fortunate of our fellow-men. We have no right to stand idly looking on in a world where there is so much work to be done, and no right to waste where there is so much poverty and want.

Good Habits.

Habits ruinous to health or morals, in either sex, should be a bar to marriage. Intemperance, gambling, general licentiousness, and self-abuse involve consequences too terrible to be extended beyond the individual who has subjected himself to these vices. It is hardly necessary to warn the right-minded virtuous young woman against the actual sot or the notorious blackleg. They are too repulsive to be dangerous to the pure and refined; but there are those who have entered the downward path which leads to degradation, if not to crime, but who have not yet lost the power to make themselves agreeable, and who have the manners and bearing of gentlemen. They are fond of billiards and cards, too fond of the social glass, are not always judicious in the choice of their companions, and sometimes betray their disreputable associations by the use of profanity or slang. These are the dangerous men. Depend upon it, their path is downward, and they would drag you with them. Allow no such person to approach you with professions of love till they have retraced their steps, purged and purified their souls and bodies, and made themselves worthy of that greatest of all earthly boons, a pure woman's love. You need not look far among your acquaintances for examples of the opposite course and its consequences. Ask the worse than widowed mother of those ragged, half-starved children what has brought ruin and misery upon her once comfortable home. She is the wife of a drunkard; but she did not marry a drunkard. She would not have listened for a moment to such a one. William was a gay, genial, jovial, warm-hearted young man, smoked, drank, and played, but kept himself well dressed, outwardly clean and respectable, and was very agreeable in his manners. She was young and thoughtless. A few years have passed, and you see where she is. This result was foreshadowed in the beginning of her intercourse with the young man. A better knowledge of human nature would have shown her what must be the tendency of those convivial and ruinous habits, which then gave her no alarm. "A word to the wise" should be enough here.

The fairer sex, we are sorry to be obliged to say, are not

free from habits tending to unfit them for marriage—habits injurious to health and destructive to the morals. Tight lacing and other fashionable follies, late hours, social dissipation, and other abuses of the constitution are undermining the health, destroying the beauty, and incapacitating for the enjoyments as well as the duties of married life many of our young women. We should fail in our duty if we were to remain silent in regard to the ruinous consequences of marrying such poor unfortunate victims of folly and fashion. Better remain single for life than to become yoked in the holy bonds of matrimony with one who is incapable alike of being a helpmeet, in the true sense of the word, or the mother of a family. Beware of painted faces and "made up" figures, as well as of idle habits, frivolity, extravagance, and inanity.

Moral Principles.

In addition to a good physical organization, a well-developed social nature, and sufficient intellectual capacity to fit one for the ordinary business of life, we must insist upon the necessity of correct moral principles as essential to usefulness and happiness in the marriage relation. The domestic propensities are blind instincts intended for our good, and to insure the perpetuation of the race and the establishment and preservation of social order, but they need the guidance of reason and the controlling and restraining influences of the moral or spiritual sentiments. If these be lacking or weak, the social organs may become perverted, and lead to the most lamentable abuses. Even the intellect may be made the instrument of evil as well as of good; in fact, mere intellectual ability, unsanctified by religion and uncontrolled by moral principle, very often proves a curse to its possessor and to the world.

Allow, then, no personal advantages, no evidences of a social disposition, no degree of intellectual ability, to blind you to the lack of moral principle. Better attempt to cross the ocean without a compass, than to embark on the sea of matrimony in a bark without the helm of conscientiousness, and with a pilot who has no better guiding star than poor un-

sanctified human reason. "Youth, beauty, health, strength, good manners, reputable connections, good sense, and amiability, with other natural or acquired endowments, may be sought in marriage; but the most indispensable qualification in a husband or a wife, and one which is most frequently made of little importance, is a good moral and religious character. With this, many other deficiencies may be easily borne; but without it, the most splendid natural and acquired gifts will fail to meet the wants of the truly pious man or woman."

"How swift the heavenly course they run,
Whose hearts, whose faith, whose hopes are one!"

III.

The Right Age to Marry.

Although my heart in earlier youth
Might kindle with more wild desire,
Believe me, it has gained in truth
Much more than it has lost in fire.—*Moore.*

Physiological Considerations.—Man's Dominion.

In the case of the lower animals, nature has determined the mating season, making it coincident with the desire for union and the ability of each sex to perform its distinctive functions. It might seem, at the first glance, that the same rule ought to apply to the human race; but we must look at man, not merely in the light of nature, but in relation to the artificial conditions by which he has surrounded himself. He differs from the lower animals in his adaptation to artificial conditions. Art, to speak somewhat paradoxically, is a part of his nature. His inferiors of the animal kingdom are brought into subjection to art through his power over them, but he assumes similar conditions freely and as a matter of choice; and is improved and elevated by them, provided they are in harmony with natural laws. When they violate these laws, when art and nature are thrown into positions of antagonism, as they often are under the present order of things, deterioration and decadence are the results. Man has dominion over nature.

The unphysiological habits and pernicious systems of education so prevalent at the present day, especially in cities, tend to produce precocity and a depreciation of vital stamina. The natural order of development is often subverted, and the desires and passions which should come only with the full development of the physical system, are prematurely and ab-

normally manifested. It will not do to make these premature manifestations the criterions of fitness for the conjugal union.

In utter disregard of these considerations, some have recommended that marriage should take place as soon as the desire for union shall manifest itself, which may be at the age of from twelve to fourteen in the young woman, and from fourteen to sixteen in the young man, or in some cases even earlier.* Others contend that they should not marry before they have reached maturity of body, if not of mind. Dr. Johnson, an eminent English writer, says that from twenty-eight to thirty in the male, and from twenty-three to twenty-five in the female, may be considered as the average periods of bodily maturity, and that the female should be at least twenty-one years of age, and the male at least twenty-eight, before they become united in marriage. This opinion is founded on observations made in Europe. Physical maturity arrives a little earlier in the United States.

It is difficult to lay down any exact rule in regard to the right age to marry, except the general one, that there should be such a degree of bodily and mental development as shall fit the parties for the proper performance of all the duties involved in the conjugal relation. With this limitation, we are decidedly in favor of early marriages. In the northern portions of the United States, a good average age for the male is from twenty-two to thirty, and for the female from eighteen to twenty-six. In the South, both sexes reach maturity sooner, and may marry somewhat earlier, say from one to two years.

Early Marriages.

By early marriages, we do not mean the union of mere boys

* Practical illustrations of this doctrine are not lacking, but they occur mainly among savage or barbarous tribes, whose habits are less artificial than those of the highly civilized nations of Europe and America. In India, if a person sees girls of more than twelve years of age unmarried in a family, he says: "How is it that a Brahmin can sit at home and eat his food with comfort when his daughters at such an age remain unmarried?" In China, the matrimonial age varies from twelve to fourteen in females, and from sixteen to twenty in males. Mongolian women, in a climate as cold as Sweden, or even farther north, are married between eleven and twelve. On the other hand, the ancient Gauls thought it a disgrace to marry early. Aristotle taught that the proper age for men was *thirty-seven*, and for women eighteen; and Plato recommended thirty for males, and twenty for females.

and girls, but of young, though measurably mature, men and women, as insisted upon in the preceding section. There are many reasons, both physical and moral, why marriage should not be unnecessarily delayed beyond the period of full bodily development.

Celibacy is in direct opposition to a law of our nature. With the exceptions noted in a previous chapter, it is the duty as well as the privilege of men and women to marry, and a failure to do so is an act of disobedience which can not go unpunished. "But suppose circumstances beyond one's control absolutely prevent any matrimonial union? Take the case of the maiden, for instance, whom "nobody comes to woo?" This may change the moral aspects of the case, but in relation to the natural laws it remains the same. Fire will burn you all the same, no matter how innocently you fall into it.

The health almost invariably suffers from the repression of the natural activity of any of the bodily functions; and long-continued restraint in the direction of legitimate exercise is very liable to result in hurtful, if not sinful, abuses of the repressed functions.

Young men who remain unmarried, especially in cities, are exposed to many temptations which they have not always the moral strength to resist, and from which a loving wife and a happy home would save them. Marriage is the best safeguard of virtue in such cases, and should not be unnecessarily delayed. The plea of want of pecuniary means is not always a good one. The young man who is able to indulge in the expensive habits from which few single men are free, can generally provide in an economical but comfortable way for a family. It often costs less to support two than to pander to the artificial wants of one.

Another important reason for early marriage is the fact, that in youth the parties more readily assimilate to each other, and harmonious relations are more likely to be maintained. Later in life, the character of each becomes fixed, and habits formed that are difficult to change, and may lead to unpleasant differences, if not to permanent estrangement.

It should be considered, too, that, where marriage takes place early in life, the chances that the parents will live to see their children grown up and settled in life are much greater than when it is delayed. In the latter case, they are often deprived of the guardianship and protection of those whom nature has assigned to them as teachers, guides, and counselors at a time when their kind offices are most needed. They may fall into good hands or into bad, but in no case can the place of a parent be truly filled by any other person. In short, every argument that can be consistently urged in favor of marrying at all, may be used to enforce early marriages, as we have defined and limited the term.

Difference in Age.

Nature has indicated with sufficient clearness that there should be a slight difference in age between the male and the female on assuming the marriage relation. As the girl arrives at womanhood two or three years earlier than the boy reaches manhood, we may infer that the husband should be at least as many years older than the wife. Any rule, however, that we might lay down, in regard to difference in age, must be subject to many exceptions, mainly on account of individual differences in the time of reaching maturity. One person may be really older, so far as growth, development, and maturity of body and mind are concerned, at eighteen years of age than another at twenty-five. We consider from four to six years a very good average difference, where the parties are young; but if both be somewhat advanced in years, a greater difference may be allowable—say, from ten to fifteen years; but not fifty!

Each age has its peculiar tastes, pursuits, aspirations, and attractions, its own modes of thinking and acting, and its own hopes and pleasures, with which those widely separated from it can not fully sympathize, and serious disagreements are apt to result in married life from this cause.

Some one has said, "that when two young persons get married to each other, it is God's work; when an old man marries a young woman, it is man's work; but when a young man

marries an old woman, it is the devil's work." It is true that instances may be quoted in which a great difference of age has proved no bar to matrimonial happiness, but, on the other hand, has seemed to furnish one of the principal elements of sympathy, union, and felicity. We must consider these, however, as exceptional cases and unsafe examples to follow.

"Few indeed have been our years,
Yet enough our hearts to bind, love,
And to show how many tears
In life's brightest cup we find, love;
Since, in our united youth,
We twain sported on the heather,
Dearest, it is meet, in truth,
That we should grow old together."

IV.

Motives for Marrying.

Marriage is a union of love between one man and one woman, devoting themselves in strictest intimacy and with exclusive fidelity to perpetual mutual improvement. . . . . The union should be formed with a view to the whole life of man, both that which now is and that which is to come. Love is an eternal principle; hence all merely temporary motives are wrong.—*Follen.*

Why they Married.

SOME close observer of our social relations, having looked about among his married female acquaintances, ventures to give the following list, with an attempt to indicate the real reasons which influence too many to marry. We hope and believe that he is not correct in the proportion he assigns to the right motive for marrying, but we are sure that all the other motives he mentions are more or less influential. He says:

1. *Marrying for a Home.*—Number One has married for a home. She got tired of working in a factory, or teaching school, or making dresses, and she thought married life was nothing on earth but moonlight walks, buggy-rides, new bonnets, and nothing to do! Well, she has got her home; whether or no she is tired of the accompanying incumbrances this deponent saith not, inasmuch as this deponent doth not positively know.

2. *Consulting Family Interests.*—Number Two married because she had seven younger sisters, and a papa with a narrow income. She "consulted the interests of her family." Perhaps she would better have consulted her own interest by taking in light washing, or going out by the day to work.

3. *She Liked the Sound of Mrs.*—Number Three married

because *Mrs.* sounded so much better than Miss. She was twenty-nine years and eleven months old, and another month would have transmuted her into a regular old maid. Think how awful that would have been!

4. *Wanted Somebody to Pay her Bills.*—Number Four married because she wanted somebody to pay her bills. Her husband married for precisely the same reason, so they are both of them repenting at leisure.

5. *Not Going to be Left Behind.*—Number Five married because Fanny White had a nice new husband, and *she* wasn't going to be left behind! Pity if she could'nt get married as well as other folks!

6. *Marrying for Money.*—Number Six married because she was poor, and wanted riches. Poor child! she never counted on all the other things that were inseparable from those coveted riches.

7. *She Liked to Travel.*—Number Seven married because she thought she should like to travel! But *Mr.* Number Seven changed his mind afterward, and all the traveling she has done has been between the well and the back-kitchen door.

8. *Marrying out of Spite.*—Number Eight married out of spite, because her first love had taken unto himself a second love! This little piece of retaliation might have done her good at the time, but, in the long run, Number Eight found it did not pay.

9. *Wanted Sympathy.*—Number Nine married because she had read novels and "wanted sympathy." Sympathy is a fine thing, but it cools down at a rapid rate if the domestic kettle is not kept boiling, and the domestic turkey is underdone. Novels and housekeeping don't run well together in harness, to use a sporting phrase, and Number Nine's supply of sympathy didn't hold out very long!

10. *Marrying for Love.*—Number Ten married because she loved her husband with all her heart and with all her soul! And she loves him still, and will probably always continue to love him, and is the happiest wife in the world—so she says!

Here we have the right motive at last—a motive which,

when sanctified by a desire and a resolution to improve and elevate each other, and to live true and holy lives before God, can not fail to call down the blessings of Heaven. But sad is the fate of those who marry from wrong motives—to escape their share of life's work, or to get something for which they have nothing to give in return.

Marrying for Money.

Prominent among the wrong motives for marrying is the desire for wealth, or for the luxuries, the privileges, and the ease which wealth is supposed to insure. Wealth is a good thing in itself, and, when rightly used, may be made a source of happiness to its possessor, and of great benefit to the world at large; but as the leading motive for forming a matrimonial alliance, it almost always proves a snare and a curse; and those who succeed in making a pecuniarily "good match," generally get misery as well as money—more of the former than of the latter—and learn, too late, that cupidity is a more dangerous foe to peace of mind than even Cupid himself.

Solon abolished the giving of portions with young women in marriage, unless they were only daughters, for he would not have matrimony become a traffic; and when one asked Themistocles what he thought about marrying a person without a fortune, he replied that he would rather marry his daughter to a man without an estate than to an estate without a man. Must we not admit that these pagans of ancient Greece were wiser than many a so-called Christian parent who is ready to sacrifice his daughter on the altar of Mammon, and who gives little thought to the man, provided the estate be secured?

It has been satirically said that—

> "Maidens, like moths, are ever caught with glare,
> And Mammon wins his way where seraphs might despair."

But though woman, under the present system of unjust discrimination between her and man in the distribution of the rewards of industry, is more frequently necessitous, as well as less qualified to struggle with adversity, and more confiding in her nature, and, therefore, under stronger temptations to accept

money in place of a heart, yet the stronger sex is scarcely less addicted to mercenary designs in marriage. Fortune hunting is not confined to one sex, but is pursued with equal zest by both, each eager for a "good match"—in other words, *a good bargain.* But is it a good bargain after all? You may have obtained a large pile of gold, but is it an adequate price for a free-born spirit—for a life of love and happiness resigned and made forever impossible? Mrs. Child says:

"I never knew a marriage expressly for money that did not end unhappily. Yet managing mothers and heartless daughters are constantly playing the same unlucky game. I believe that men more frequently marry for love than women, because women think they shall never have a better chance, and dread to be dependent. If I may judge by my own observation, marrying for a home is a most tiresome way of getting a living."

Prudence will dictate that marriage should not take place till there shall be a reasonable prospect of a comfortable support; but this is not so difficult to attain as many suppose, and, as a rule, need not long delay the happy consummation, where industry and economy are incited to activity by true love and sustained by the hope of a future happy home.

Other Matrimonial Bargains.

There are thousands of matrimonial alliances in which there is not sufficient money on either side to serve as a temptation, but which are, nevertheless, mere contracts of self-interest with which love has nothing to do. A bachelor, for instance, gets tired of his lonely, dusty apartments and his dull, unsatisfactory life, and thinks it would be a fine thing to have some one to keep things tidy, to mend his stockings, to sew buttons on his shirt, and to have an eye on his domestic affairs generally; and he looks about for a suitable partner with just as sharp an eye to business as if he were selecting a bookkeeper or a salesman for his shop. Or a widower, with a family of young children on his hands, makes up his mind that a wife would be less expensive than a hired housekeeper, and sets himself at work to secure one. There is no great

difficulty in finding a maiden, young or old, or a widow who will be glad to exchange the life of ill-paid drudgery to which poor unmarried women are subjected, for almost any position which promises to secure her a home and the certainty of a provision for her necessities. So the bargain is closed, and the vacant place, uninviting as it is, is filled—the one party agreeing to furnish bed and board, clothes and "pin money," and the other promising to take care of the children and attend to the dusting and the dinners. Nothing is said about a heart. If either party has one, he or she is left in undisputed possession of it. Such a bargain may sometimes prove a good one for both parties in a merely commercial point of view; but oftener it fails, even in that respect, to give satisfaction to either. In any case, it is not marriage in the highest and best sense of the term, and brings with it none of the blessings which wedded love insures.

This is one out of the many forms which matrimonial traffic assumes, but the same false principle underlies them all. In each it is a business transaction, and not a union of hearts—the play of Hamlet, with Hamlet left out.

Marrying for Beauty.

The poet says—

"A thing of beauty is a joy forever."

If this be true, as it may be in a certain poetic sense, then a thing of beauty is a very desirable object to have in one's house; but a pretty face, however pleasant to look upon, is not always, we are sorry to say, to be relied upon as a perennial spring of happiness. Beauty, or what generally passes for beauty, in the female face, is often but a fleeting charm.

Sir Walter Raleigh, in a letter to his son, very truly says: "Remember, that if thou marry for beauty, thou bindest thyself for life for that which will perhaps neither last nor please thee one year; and when thou hast it, it will be to thee of no price at all."

The worshipers of pretty faces are mainly of the masculine gender, though women sometimes allow themselves to be led astray by a doll in pantaloons, with curling locks and a

"love of a mustache;" but the effects of the high value of beauty in the matrimonial market is to lead the fair sex to make use of expensive and often dangerous means to secure, or at least to seem to possess, the personal attractions which they have learned are so pleasing to the gentlemen; "spending their time," in the quaint language of Dean Swift, "in making nets instead of cages"—striving to gain admiration rather than to secure and retain affection.

We do not underrate beauty, nor discourage the love of it; but even in its highest forms, as manifested in the outward signs of health, physical completeness, and mental symmetry, it must not be made the dominant motive for marriage. It will not supply the place of love; and love is the true bond of union.

The Right Motive.

The true motive for entering into the holy state of wedlock has been more than hinted at in the preceding pages; and may be inferred from the considerations, urged in our first chapter, where it is shown that Marriage is an ordinance of God, instituted for the promotion of human happiness, the mutual improvement of the parties united, and the perpetuation of its numerous blessings through offspring to the latest generations.

Love is made the foundation of marriage and the moving spring of obedience to the divine command. When one marries under the influence of lower motives, he sins against God and his own God-given nature.

A late writer sets this subject in the strong light of truth before certain fair ones, to whom he is speaking; and our readers of the rougher sex may take the greater portion of his remarks home to their own consciences, as equally applicable to their case:

"'Straight is the gate and narrow is the way' that leads to a true marriage. Selfish motives, that so easily obtain supreme control in the heart, lead to ill-assorted, wretched marriages. To marry for money, to marry for position, to marry that you may not 'turn brown and be an old maid,' is to

marry in the spirit of selfishness, ruinous selfishness, and not for love's sake.

"'Hasn't every woman a right to look out for herself?' indignantly asks one of the fair. Yes; but when you begin to talk about looking out for yourself, you venture on dangerous ground. You should remember that your married life may call you to self-sacrifice, not to self-indulgence. The constantly turning wheel of fortune may bring poverty and sickness, and if you have not love enough for a man to go through fire and flood for his sake, you had better never marry him. If you marry for anything but love, you marry for what may perish in a night. Now, do not talk selfishly or frivolously about that union which, if it be a real union of hearts, is of God, for 'love is of God,' and destined, for aught you know, to run parallel with eternity. There are two lines, often sung, and said to be sacred, but we think they are not:

'There is no union here of hearts
That finds not here an end.'

"No, a true union of hearts not even death can end, and may your marriage, my fair friend, be a true union of hearts, a true marriage, such as will be yours not only through life here, but in the life beyond, where souls rejoice forever in a perfect union."

V.

Marriages of Consanguinity.

Variety's the very spice of life
That gives it all its flavor.—*Cowper.*

None of you shall approach [in Marriage] to any that is of kin to him.—*Leviticus.*

May Cousins Marry?

THE laws of the most civilized of modern nations do not forbid it. Legally, you may marry your cousin. Are such marriages admissible in a physiological point of view? European physiologists are divided on this question. In this country there are hardly two opinions. The evil effects of consanguineous marriages seem to be more strikingly manifested here than in Europe, probably because we, as a people, are less evenly balanced in organization and character than our European congeners, and therefore more liable than they to transmit excesses or deficiencies disastrous in their results upon the bodies and the minds of offspring. Be the cause what it may, our statistics show, beyond all possibility of doubt, that the marriage of cousins is not here, as a rule, permissible on physiological grounds.

The Reasons Why.

In all families the likeness which marks them is the ground on which we found our chief objection to the marriage of near relations. It is the similarity which in its development throws the organization more and more out of balance. Nature finds compensating influences in mixed marriages, and thus modifies and improves the progeny. Persons too much alike, even if not related, should not marry, for the reason that their

children are likely to inherit the similar characteristics of their parents in an intensified degree, and be all the more inharmoniously constituted. The children born of such alliances usually inherit all the physical weaknesses or "taints" of their parents.

Experience, taken from the lessons imparted by nature, has taught us the value of blood and the importance of change in regard to marriage, and we can not understand why these principles are not in practice applied to the human race. In agricultural operations, every experienced farmer knows that corn or wheat, if grown for successive seasons on the same ground, will deteriorate in quality; and therefore he not only changes the ground occasionally, but also the seed, so as to determine and keep up the standard quality of his grain.

Opinions of the Physiologists.

Dr. Carpenter, of the University of London, in his "Principles of Human Physiology," uses the following strong language: "The intensification which almost any kind of perversion of nutrition derives from being common to *both* parents, is most remarkably evinced by the lamentable results which too frequently accrue from the marriage of individuals nearly related to each other and partaking of the same 'taint.' Out of 359 idiots, the condition of whose progenitors could be ascertained, 17 were *known* to have been the children of parents nearly related by blood, and this relationship was *suspected* to have existed in several other cases, in which positive information could not be obtained. On examining into the history of the 17 families, to which these individuals belonged, it was found that they had consisted in all of 95 children; that of these, no fewer than 44 were idiotic, 12 others were scrofulous and puny, 1 was deaf, and 1 was a dwarf. In some of these families all the children were either idiotic or very scrofulous and puny; in one family of 8 children, 5 were idiotic."

George Combe, the author of "Constitution of Man," has given his decided opposition to such marriages. He says: "Marriages between blood-relations tend most decidedly to the

deterioration of the physical and mental qualities of the offspring. In Spain, kings marry their nieces; and in England, first and second cousins marry without scruple, although every philosophical physiologist will declare that it is in direct opposition to the institutions of nature.*

"If the first individuals connected in near relationship, who unite in marriage, are uncommonly robust, and possess very favorably developed brains, their offspring may not be *so much* deteriorated below the common standard of the country as to attract particular attention, and the law of nature is, in this instance, supposed not to hold; but it does hold, for to a law of nature there never is an exception. The offspring are uniformly inferior to what they *would have been* if the parents had united with strangers in blood of equal vigor and cerebral development. *Wherever there is any remarkable deficiency in parents who are related in blood, these appear in the most marked and aggravated forms in the offspring.* The fact is so well known that I forbear to enlarge upon it."

Facts adduced by cattle-growers in reference to the benefits of in-and-in breeding are sometimes quoted in opposition to these views. The Durham ox and Ditchley sheep of Eng-

* The *Archives de la Médécine Naval* of France contain a scrap of curious information respecting marriages of consanguinity in the black race. We translate from the *Journal de Médécine Mental*, in which we find it copied:

In 1849 there died at Widah, in the kingdom of Dahomey, a Portuguese trader named Da Souza, well known to all navigators who have visited the western coast of Africa. He was an important personage in the country, which he had inhabited many years, and had made an immense fortune by trading with the negroes. On his death he left behind him a number of children, the issue of the *four hundred* women kept in his harem. The political policy of the kings of Dahomey being hostile to the establishment of a mixed race, the numerous progeny of Da Souza were shut up in an inclosure (*enceinte particulière*) by themselves, under the government of one of the sons. Here, subjected to the surveillance of the agents of the king—the most despotic of all the monarchs of the earth—these *metis* (people of mixed blood) could unite in marriage only among themselves—in other words, they lived in the most shameless promiscuity.

In 1863 they counted children of the third generation. The color of their skin was returning rapidly to deep black, though all of them preserved some of the traits of their European ancestor. Among all these descendants of Da Souza—we are able to state this from personal observation—forming among themselves unions at once the closest in relationship and the most monstrous, there are neither deaf mutes nor blind, nor cretins (idiots), nor feeble or deformed from birth. Nature seems to revenge herself here in another way. *This human herd is decreasing, and is menaced with early extinction.*

land are the product of breeding in-and-in. The Arabs can trace the pedigree of their most valuable horses to the time of Mohammed, while they avoid all crossing as detrimental. These facts, while they admit of but exceptional denial, can hardly be received as analogous to the results of marriages of kin among men, owing to the differences of structure and nervous constitution between man and the lower animals. Improvements in the English cattle are altogether physical, and produced by the association of selected individuals of the stock most approved.

Speaking of breeding in-and-in generally, Sir John Sebright, a noted English authority, says: "I have no doubt that by this practice being continued, animals would, in course of time, degenerate to such a degree as to become incapable of breeding at all. I have tried many experiments by breeding in-and-in upon dogs, fowls, and pigeons; the dogs become, from strong spaniels, weak and diminutive lapdogs; the fowls become long in the legs, small in the body, and poor breeders. Barrenness is the result."

Mr. Berry, another eminent authority, says: "Although close breeding may confirm valuable properties, it will also increase and confirm defects. * * * It impairs the constitution and affects the procreative powers."

Alexander Walker, the author of "Intermarriage; or Beauty, Health, and Intellect," devotes a large portion of his work to the consideration of stock-raising in England, citing the best authorities on cross-breeding and in-and-in breeding. He does not indorse in all respects the views generally entertained concerning the superior quality of Durham cattle, Ditchley sheep, and Arabian horses, but adduces evidence showing that the gain resulting from such interbreeding is offset by a loss in other respects.

Pertinent Facts.

The Report of the Commissioners of the Kentucky Institution for the Education and Training of Imbeciles or Feeble-minded Children, in a passage urging the prohibition of first-cousin marriages by legal statute, uses the following language:

"We deem it our duty to the interests of humanity, as well as to the pecuniary interest of the State, to bear our testimony in addition to the abundant statistics heretofore collected and published by physicians and philanthropists, and to the observation of every close observer, as well as to general considerations of propriety, that a large percentage of deaf mutes and of the blind, a limited percentage of lunatics, and, no doubt, a much larger one than either of feeble-minded or idiotic children, are the offspring of the marriage of *first* cousins. Our charitable institutions are filled with children whose parents are so related—sometimes as many as four from one family; and we have known, in the case of idiots, of a still larger number in a family. It is a fearful penalty to which persons so related render themselves liable by forming the matrimonial relation, and which they, in nearly every instance, incur, not indeed in all, but in one or more of their offspring. Instances, we do not deny, may be shown where a portion of the children—one or more—may inherit from both parents, where they possess high mental and bodily endowments of a common origin, enhanced and remarkable qualities of body and mind; but it is generally at the expense of unfortunate and deeply afflicted brothers and sisters. We believe few instances can be given where such enhanced endowments are common to *all* the offspring; while instances are not unfrequent where nearly all, and, in a few, perhaps, every child, is afflicted either in body or mind, and sometimes in both."

A report read before the National Medical Association at Washington, by Dr. S. M. Bemiss, in 1858, shows that over ten per cent. of the blind, and nearly fifteen per cent. of the idiotic, in the different State institutions, were the offspring of kindred parents.

According to "Chambers' Encyclopedia," the result of an examination into the congenital influences affecting deaf and dumb children in Scotland, was that of 235 whose parentage could be traced, 70, or nearly 30 per cent., were the offspring of the intermarriage of blood-relations. The physical deformity and mental debasement of the Cagots of the Pyrenees, of the Marrons of Auvergne, of the Sarrasins of Dauphiné, of

the Cretins of the Alps, and the gradual deterioration of the slave population of America, have been attributed to the consanguineous alliances which are unavoidable among these unfortunate people.*

These are appalling statements, but they fail to disclose the whole truth, for in many homes the unhappy fruits of a marriage between blood-relations are secluded from observation, and their existence is not suspected by even intimate acquaintances.

Hereditary Taints.

It is well known that a person often carries in himself or herself inherited physiological peculiarities which are latent, but crop out after a generation or two. A man whose father had blue eyes and flaxen hair often derives from his mother black or dark hair and eyes and a dark complexion; he marries a woman similar, temperamentally, to himself, and lo! his daughter has a light complexion, flaxen hair, and blue eyes. Her voice, her walk, and general habitude are like her light-complexioned grandfather, and acquaintances of the family who meet her as a stranger know her by the resemblance to that grandfather. So cousins, who appear to resemble the unrelated parents, may carry enough of their related parents' blood idiosyncrasies to render their marriage improper.

The Warning.

No reasonable man, even when entertaining a strong attachment for a blood-relation, could indifferently glance at the array of testimony we have here presented. The terrible looking for of a judgment, as it were, in the form of abnormal, dwarfed, mal-organized children as the product of his marriage with that relative, would deter him from such a consummation. For her sake, on whom would devolve the agonizing charge

* For more extended statistical evidence, we would refer the reader to the "Annual Reports of the New York State Asylum for Idiots;" "The American Journal of Medical Science for 1849;" "Steinau's Essay on Hereditary Diseases and Intermarriage;" "Devay on the Danger of Consanguineous Marriages;" "Boudin, *Dangers des Unions Consanguins*," and to medical works in general.

of such offspring, he would pause. The spirit which should actuate every person, man or woman, contemplating marriage, should be that of positive good to themselves and the improvement of their race. They should seek to more than duplicate themselves in their children; and a well-ordered marriage, wherein the husband and wife complement each other temperamentally and physically, and who conduct their household on the sure principles of religion, temperance, and mutual concession, will be confirmed in its happiness by the olive branches which may spring up in their midst

When Permissible.

Undoubtedly there are circumstances under which cousins might marry without apparent injurious results, but such circumstances are exceedingly rare. We might suppose those circumstances to exist in the following hypothesis: Two brothers, in whose veins is the blood of half a dozen nations, and who can not recall a single instance of intermarriage in the family in generations past, settle for life in this country a thousand miles apart, and marry wives who are total strangers and as dissimilar as two white women can be; their habits are excellent, their morals pure, and their health vigorous. Were the son of one brother to marry the daughter of the other, we could hardly apprehend a serious marring of their offspring, especially if such son and daughter respectively resembled their mothers, thus being withdrawn as it were from the temperamental constitution of their fathers, or the consanguineous side. This may be considered an extreme and improbable case, but it is only such a one that we would venture to permit as conferring no injury on the offspring.

Again: if the suitors—cousins—be past forty years of age, and seek to marry simply and only for personal *companionship*, that is another thing, and *may* be admissible. The danger of inflicting imbeciles on society would be materially lessened. If, therefore, cousins *will* marry, let them put it off till past forty years of age.

VI.

Conjugal Selection.

Love is a celestial harmony,
Of likely hearts compos'd of star's consent,
Which join together in sweet sympathy,
To work each other's joy and true content.—*Spenser.*

Unhappy Marriages.

MARRIAGE is intended to promote, and not to destroy, happiness. It is normally a perennial spring of joy, and not a perpetually flowing fountain of bitterness. When it becomes a source of bickerings, contention, and domestic misery, we may conclude that the conditions under which it has been contracted are not favorable—not such as nature has indicated to be essential to its harmonious operations.

When we see an unhappy married couple, we are apt hastily to infer that one of the parties, at least, is greatly in fault, and that perhaps both are of an unamiable disposition; but this is often far from being the case. In many instances both parties are naturally amiable, kind-hearted, and affectionate. Each is capable of loving and of making another being happy in the marriage relation, but that other does not happen to be the one to whom he or she is bound. They are *mismated.* They do not harmonize—the bond of sympathy or understanding of each other is lacking. The parties have made a *mistake.* The world is full of these mismated couples—full of the unhappiness, the deep misery which inevitably grows out of *incompatibility* in the marriage relation. Can anything be done to prevent the so frequent occurrence of these errors? or is marriage a mere game of chance—a lottery—as some

have called it? We believe that something *can* be done. Ignorance is the main cause of these unhappy alliances, and the diffusion of the needed knowledge will, in a great measure, prevent them. It is our purpose in this chapter to impart at least some hints toward this knowledge, so as to enable our readers to avoid the terrible dangers which beset the path of those who are ignorant of nature's laws in respect to the union of the sexes in marriage. He who, in the full light of day and with his eyes wide open, persists in running into the jaws of a calamity worse than death, must accept the inevitable consequences.

About Temperament.

Prominent among the conditions affecting the happiness of married couples is temperament; and this is one of the first things to be considered by those contemplating matrimony. To enable the reader to fully understand our teachings on this point, we here give a brief description of the three primary temperaments.

Temperament is a particular state of the constitution, depending upon the relative proportion of its different masses or systems of organs. We are accustomed to consider these constitutional conditions as primarily three in number, called, respectively,

The Motive Temperament; The Vital Temperament; and The Mental Temperament.

The first is marked by a superior development of the osseous and muscular systems, forming the locomotive apparatus; in the second, the vital organs, the principal seat of which is in the trunk, give the tone to the organization; while in the third, the brain and nervous system exert the controlling power.

1. *The Motive Temperament.*—In this temperament the bones are comparatively large and broad rather than long, and the muscles only moderately full, but dense, firm, and tough. The figure is generally tall, the face long, the cheek-bones rather high, the neck long, the shoulders broad, and chest moderately full. The complexion and eyes are gen-

erally, but not always dark, and the hair dark, strong, and rather abundant. The features are strongly marked, and the expression striking and sometimes harsh or rigid. The whole system is characterized by strength and capacity for endurance as well as for active labor. Persons in whom it predominates possess great energy and perseverance, and, in other respects, strongly marked characters. They are observers rather than thinkers, and are better suited to the field than to the council chamber. They are firm, self-reliant, constant in love and in friendship, fond of power, ambitious, and sometimes stern and severe. This temperament in its typical form is not common among women, in whom it is modified by a larger proportion of the vital element of the constitution.

2. *The Vital Temperament.*—The vital temperament is marked by breadth and thickness of body rather than by length. Its prevailing characteristic is rotundity. The chest is full, the abdomen well developed, the limbs plump and generally tapering, and the hands and feet relatively small. The neck is short and thick, the shoulders broad, the chest full, and the head and face inclining to roundness. The complexion is generally florid, the eyes and hair light, and the expression of the countenance pleasing and often mirthful.

Persons in whom this temperament predominates are both physically and mentally active, and love fresh air and exercise as well as lively conversation and exciting debate, but are, in general, less inclined to close study or hard work than those in whom the motive temperament takes the lead. They are ardent, impulsive, versatile, and sometimes fickle; and possess more diligence than persistence, and more brilliancy than depth. They are frequently passionate and violent, but are as easily calmed as excited, and are cheerful, amiable, and genial in their general disposition. The vital temperament is noted for large animal propensities generally, and especially Amativeness, Alimentiveness, and Acquisitiveness. Benevolence, Hope, and Mirthfulness are also generally well developed.

3. *The Mental Temperament.*—This temperament is characterized by a rather slight frame; a head relatively large;

an oval or pyriform face; high, pale forehead; delicate and finely cut features; bright and expressive eyes; slender neck; and only a moderate development of chest. The hair is generally soft and fine, and neither abundant nor very dark, the skin soft and fine, and the expression of the face varied and animated.

Sensitiveness, refinement, taste, love of the beautiful in nature and art, vividness of conception, and intensity of emotion mark this temperament in its mental manifestations. The thoughts are quick, the senses acute, the imagination lively, and the moral sentiments generally active and influential.

Balance of Temperaments.—Where either of the temperaments exists in excess, the result is necessarily a departure from symmetry and harmony, both of body and mind, the one always affecting the character and action of the other. Perfection of constitution consists in a proper balance of temperaments.*

The Law of Conjugal Selection.

With regard to the proper combinations of temperament in the marriage relation, physiologists have differed, one contending that the constitutions of the parties should be similar, while others, on the contrary, have taught that contrast should be sought. It seems to us that neither of these statements expresses fully the true law of selection. The end to be aimed at is *harmony*. There can be no harmony without a difference, but there may be difference without harmony. It is not because a woman is like a man that he loves her, but because she is unlike. The qualities which he lacks are the ones in her which attract him—the personal traits and mental peculiarities which combine to make her *womanly;* and in proportion as she lacks these, or possesses masculine characteristics, will a woman repel the opposite sex. So a woman admires in man true *manliness*, and is repelled by weakness and effeminacy. A womanish man awakens either the pity or the contempt of the fair sex.†

* See "New Physiognomy" for a more complete description of all the phases and shades of human temperament, with numerous illustrations.

† One of the most withering or cutting epithets one male Indian can use toward another is to call him a squaw.

This law, we believe, admits of the widest application. The dark-haired, swarthy man is apt to take for his mate some azure-eyed blonde; the lean and spare choose the stout and plump; the tall and the short often unite; and plain men generally win the fairest of the fair.

In temperament, as in everything else, what we should seek is not likeness, but a *harmonious difference.* The husband and wife are not counterparts of each other, but complements—halves which joined together form a rounded symmetrical whole. In music, contiguous notes are discordant, but when we sound together a first and a third, or a third and a fifth, we produce a chord. The same principle pervades all nature. Two persons may be too much alike to agree. They crowd each other, for two objects can not occupy the same space at the same time. While, therefore, we do not wholly agree with those who insist upon the union of opposites in the matter of temperament, we believe that a close resemblance in the constitution of the body between the parties should be avoided, as not only inimical to their harmony and happiness, but detrimental to their offspring. If the mental temperament, for instance, be strongly indicated in both, their union, instead of having a sedative and healthful influence, will tend to intensify the already too great mental activity of each, and perhaps in the end produce nervous prostration; and their children, if, unfortunately, any should result from the union, will be likely to inherit in still greater excess the constitutional tendencies of the parents. A preponderance of the vital element in one of the parties would tend not only to a greater degree of harmony and a more healthful influence, but to a more desirable and symmetrical development and complete blending of desirable qualities in their offspring.

A predominance of the vital or of the motive temperament in both parties, though perhaps less disastrous in its results, favors, in the same way, connubial discord and a lack of balance in offspring.

Where the temperaments are well balanced in both, the similarity is less objectionable, and the union, in such case, may result favorably, both as respects parents and children;

but perfect balance in all the elements of temperament is very rare; and wherever there is a deficiency in one party, it should, if possible, be balanced by an ample development in the same direction in the other, and *vice versa*.

International Marriages.

The modern nations of Europe and America are all more or less mixed, and this is especially true of the English, and the Americans of the United States. The results of the crosses, in these cases, seem to be favorable. The good qualities of several races appear to have combined, to a certain extent, to form a new race, superior to either of its elements. It does not follow, however, that any and every racial mixture is desirable or allowable. In this case, as in the matter of temperament, there are incompatible as well as compatible combinations. An American may marry an English, German, French, or Irish lady, provided the differences between the parties in character, habits, and religion be such as can be made to harmonize, and the results may be favorable to all concerned. A union, however, of a Caucasian with an American Indian, a Mongolian, or a Negro can result neither in conjugal harmony nor in well-constituted offspring. But the God-given instincts of every well-constituted white man and woman furnish a sufficient refutation of the theory of miscegenation (mixture of races), so far, at least, as it relates to races so widely separated as the Caucasian and the Negro, the Mongolian, or the American Indian.

Whether a mixture of blood shall result in a compound superior to either of the ingredients or inferior, depends upon the adaptation of the one to the other. Some mixed races are more powerful than their progenitors on either side; but this is not the case with the offspring of a union between the white and the black, red, or yellow races. The Mulatto, though superior to the Negro in intellect, is inferior to both the black and the white man in physical strength and endurance; and the mixed race always either becomes absorbed in one or the other of the pure races, or else speedily dies out. It should be observed, too, that the fairer the Caucasian, the more in-

compatible the union with the dark races; the Teutonic and Anglo-Saxon branches forming the worst possible combination with the Negro or the Indian, while the Celtic French, and especially the Celt-Iberian Spaniard, forms a less objectionable mixture with these races. The intermarriage, however, is not admissible, we believe, on physiological grounds, even in their case.

Mental Congeniality.

If the law of harmony already stated be correct, it follows that mental congeniality or affinity, like physical adaptation, must grow out of mental differences, and not out of similarity. In fact, the temperamental differences we have indicated as desirable, involve corresponding mental differences. Each temperament has its leading traits of character, and those properly belonging to one are never collectively and in a similar degree found associated with either of the others.

But while we believe a degree of dissimilarity in character is desirable and promotive of harmony, we are far from wishing to encourage those whose mental organizations are radically and necessarily antagonistic to unite in marriage. A person with a highly developed moral nature, for instance, would be rendered miserable by a union with a partner in whom the animal propensities predominate in development and activity and give their tone to the character and the life. So delicacy, refinement, and love of the beautiful can not associate happily with coarseness, vulgarity, and a hard, repulsive insensibility to the finer feelings of the soul; but it does not follow that a husband's large Benevolence, for instance, should be matched by an equal development in the wife; or that her predominant Veneration and Spirituality must be met by the same degree of manifestation in the husband. On the contrary, it is better that there be a balance, as it were, between them, so that the one may hold the other a little in check, if necessary; but the difference must not be too great, as it might, in that case, lead to angry contention and permanent estrangement.

If we admit the doctrine, that the greatest possible similarity is to be sought in a matrimonial alliance, we should be

compelled to advise the artist to marry an artist, the literary man a writer, the musician a singer, and so on; but experience has proved that such connections are seldom desirable, and sometimes result in separation or perpetual domestic discord. Exceptions can be quoted, it is true, but this is the rule. The artist should marry one who is able to appreciate his art, but art should not be the ruling passion in both; and the same rule applies to literature, music, or any other pursuit involving strong special developments. There should be sympathy in each with the leading tastes and aspirations of the other, but not necessarily the same talents or capacities.

The question to be settled in regard to any two persons of opposite sexes contemplating matrimony is, "will their characters harmonize?" We have stated the general law of harmony in the preceding section. We can not lay down an exact formula for its practical application to the relations of men and women, because the gamut of the mental faculties has not, like that of music, been fully determined; but we can confidently assert that affinity between the sexes depends upon certain measured differences, and that any one who will take the trouble to become thoroughly acquainted first with himself or herself, and then with the person of the other sex with whom a union may be contemplated, there will generally be little difficulty in deciding the question of compatibility or adaptation.

Educational Considerations.

As a rule, the parties proposing a matrimonial alliance should possess the advantages of education in a similar degree, but modified in kind of course by sex. One's tastes and habits are greatly influenced by culture, and a very great disparity here must result in a lack of complete sympathy, if in nothing worse. Where the husband, for instance, is well educated, fond of books, and the society of cultivated people, and inclined to intellectual pursuits and enjoyments, and the wife has neither the ability to appreciate his tastes nor the desire to cultivate similar habits, there must be a painful sacrifice on his part or a humbling sense of inferiority on hers, tending to

anything but conjugal harmony. Where the lack of culture is on the part of the husband, the results are sometimes even more painful.

There are exceptional cases. Some men and women lack culture simply through the want of educational privileges, and manifest the strongest desire to make good all their deficiencies. In such cases, however much the lack may be regretted, we would not make it a bar to marriage with a person of superior culture. When one has arrived at a marriageable age, it is a late day on which to commence an education; but better late than never. Many a person has begun the work of mental culture at thirty, or even forty years of age, and yet become distinguished for learning and its practical application; so there is no cause for despair. To the loving husband or wife, the office of teacher may be made a delightful one, and the progress of the beloved pupil rapid and satisfactory; but marriage brings with it other duties and responsibilities, which are likely to interfere sadly with the home school; so we must not hope too much from it.

Social Position.

Man and woman should meet, as nearly as possible, on the same plane of social position and mental status. Kings and milkmaids form blissful alliances only in the musical measures of old-time ballads, and it is in the same records alone that beggars marry princesses, and fair faces atone for the absence of brain, position, and common sense! Very few people are happy who marry either much above or much below their station in life. If one of the life partners must be superior, it had better be the husband. A woman easily learns to look up, and it is natural for the man to assume a protecting superiority, even when there is no real ground for it; but woe betide the couple where the woman looks down on him whom she has solemnly promised to love and *honor*.

Nor should there be any insuperable difference in the mental capacity, for, even supposing them to be well mated at first, a man generally grows in mind and brain as he progresses onward with a progressive world, and his wife must either

grow with him, a companion in every sense of the word, or be left behind, a mere doll to be hung with silks and jewels, or a drudge to cook his dinners and take care of his children. Remember this, girls, when you are inclined to lag behind in the widening path of ever-new discoveries and developments, and don't follow the example of Lot's wife!

Religious Considerations.

Rev. Henry Ward Beecher, in one of his discourses, in commenting on the twenty-eighth chapter of Genesis, said:

"Jacob's father forbade him to take a wife from the daughters of Canaan. Why? Because he knew that with the wife he would take the religion; that had he brought into his house the fairest and discreetest of wives, he would have brought in the cause of a long train of miseries with her. It is an old proverb, that a man is what his wife will let him be; and old Isaac was a wise man when he said, 'Don't go among the Canaanites to get a wife.' Canaan nowadays is everywhere. It is every house where there has been no family prayer, where mammon is God; wherever there is a godless household, there is the land of Canaan. A man that marries a good wife has very little more to ask of the Lord till he dies. A good wife is a blessing from the Lord, and there are very few blessings that he gives now or hereafter that are comparable to it. And marriage is a thing not heedlessly to be rushed into, but slowly, discreetly. It is anything but a fancy or a calculation. It is a matter of moral judgment and duty as high as any duty that lifts itself between you and the face of God. . . . . It is not wise to mix religions. A man who marries a wife of a different religion from his own, thinking afterward to bend her to his views, has very little idea of timber."

VII.

Courtship.

I love thee, and I feel
That on the fountain of my heart a seal
Is set to keep its waters pure and bright
For thee.—*Shelley.*

And had he not long read
The heart's hushed secret in the soft dark eye,
Lighted at his approach, and on the cheek
Coloring all crimson at his lightest look?—*L. E. L.*

Falling in Love.

OUR devotion to science, and our faith in the law of conjugal selection, as set forth in the preceding chapter, do not prevent us from believing in love. In all ages, from the days of Adam and Eve to the present time, men have been accustomed to "fall in love" with women, and women with men; and so they will continue to do, we have no doubt, so long as men and women are constituted as at present.

We do not leave love out of the account by any means, but we desire to impress upon the minds of our readers the fact, that it should be subjected to the guidance of reason and the restraining influence of the moral sentiments. Love is a strong passion. When once firmly seated on the throne of the human heart, it can not easily be deposed. We must guard well all the approaches to the stronghold of the affections. We must not permit the little god to come in till judgment shall have approved and conscience crowned him.

In plain words, *there should be no "falling in love," except with suitable persons.* The rules we have laid down, in connection with such a knowledge of physiology, phrenology, and

physiognomy as every person old enough to marry ought to possess, will enable any sensible young man or young woman to judge who are and who are not adapted to them.

How to Do It.

"Marriage is a lottery," they say. Too often, we fear, it is something like this; but it need not be so, as we have already shown. A young man with a thorough knowledge of physiology, phrenology, and physiognomy, and who had properly studied his own organization, would never "fall in love" with a girl mentally and temperamentally unsuited to himself. His standard of excellence and of beauty would be founded, first, on a knowledge of what is intrinsically good in mental and physical organization, and second, on what is adapted to harmonize with his own constitution and disposition; and none but those possessing those qualities would seem lovable to him. Wanting a companion and a helpmeet, he would never wish to marry a doll for the sake of her "pretty" face. No face would be beautiful to *him* which has not *soul* in it; and knowing the "signs of character," he could not be deceived. So the trifler, the profligate, or the heartless fortune-hunter would pay his court in vain to the physiologically, phrenologically, and physiognomically educated young woman. His blandishments, his soft words, and flattering compliments would avail him nothing. She would be disgusted and repelled by such persons, because, to her, the cloak which they think to make of their artful manners and language would be perfectly transparent. She would read not only their characters, but the history of their dissipated and dishonorable lives on their faces.

Love and Fate.

There is a theory, too generally accepted, that love can not be evaded—that there is *destiny* in it—in a word, that you can not help yourself. A late writer disposes of this assumption as follows: "It is the greatest mistake in the world to suppose that love is not subject to control. Why do we not fall in love with our sisters? Simply because we know that

we must not, and ought not. Perhaps you may be inclined to give me a different answer, saying, because they are our sisters. But this answer, in reality, means the same as the other, although people seem to imagine that it means something different. They seem to imply that there is the same impossibility of falling in love with a sister as there is to become enamored of a female belonging to a different species. There is no such impossibility. Men have frequently become enamored of women of whose consanguinity they were ignorant. The reason you do not entertain a passion for your sisters is, not because they are your sisters, but because you know that they are—because they and you from infancy have been trained never to think of each other in the light of lovers—because, if ever you are struck with your sister's beauty, it never occurs to you that you can call this beauty yours—because, in short, you know from the moment you can entertain a thought of love, that the passion, as regards your sister, is hopeless, useless, vain, wicked—that it can and must be controlled. Or take another case. How is it that we do not fall in love with women who are out of our own sphere of life? A man sees a princess whom, if she were of his own rank, he might covet for his bride. He can not help admiring her, but does he think of her with love? and if he does not think of her with love, why not but for this cause, that the knowledge of her rank exerts over his emotion an unconscious control? So that it is nearly as impossible for 'an ordinary mortal' to fall in love with a princess as to fall in love with his own sister. The conclusion to be drawn from which is, that since the passion of love is thus shown to be capable of control in certain cases, there can be no reason to suppose that it is not controllable in all. To teach otherwise, is only to propagate a mischievous fallacy. It may not always be controllable if we allow it to take possession of our minds; but it is always so if we choose to be on our guard against its approaches."

Another says: "Choosing a wife is no such puzzling enigma as it used to be, before the lights of modern science shone across this nineteenth century of ours. If you marry an angel, and discover afterward that she is something very far removed

from the supernal, you have only yourself to thank for it. You might have read the dormant existence of those very repellant traits of character that broke upon you like thunderbolts in the conformation of the pretty head, the shape of the polished forehead, the curve of the stately neck. You might have seen the flash of temper in her eyes, the acerbity of her close lips, the iron will of the square chin. Nature inscribes her character plainly enough in face and brain; and if you did not take the trouble to read the signs and tokens, why, you have only to make the best of the bargain."

How to Win Love.

There is an "Art of Love"—a secret to how many!—and we purpose to reveal it to all who will give us their attention. It consists in the use of a subtile charm—a potent spell, a magic influence which no susceptible heart can well withstand. The noble, the rich, the learned, the gifted, the beautiful, as well as the humble, the poor, the ignorant, and the homely, are forced to yield to its witchery. What a gift, what an endowment this power must be! Yes; but every man who is worthy to win the affections of a true woman, and every woman who is fit to become a wife, may possess and exercise it. *It is nothing more or less than*—"LOVE!"

"Love begets love!" If, having chosen wisely, you love purely, truly, deeply—with the whole heart—you have the "charm." Love will find expression in every word and in every act, when in the presence of the beloved object, and it will make itself *felt*. If she be truly a fitting mate for you, and her affections be not already engaged, it is natural that she should be moved by similar feelings. The awakening of her slumbering love may be gradual, or it may be sudden—that is a matter of temperament mainly—but it is inevitable.

Would you call out the *love* of a lady, you must first love the lady. It is not a lily-white hand, a dimpled cheek or chin, large languishing eyes, or a pretty face that begets in women an absorbing love; but it is manliness, gentleness, dignity (not pride and vanity). It is strength, not weakness; power, not impotence· bravery, not timidity; self-reliance, not a

shirking of responsibilities; devotion, trust, hope, kindness, and steadfastness that woman admires in man. And man admires most in woman the real womanly qualities, such as modesty, virtue, frankness, affection, trustfulness. This is the teaching of science, and no mere indefinite sentimentalism. Be manly if you are or claim to be a man; and if you are a woman, be womanly, and remember that LOVE BEGETS LOVE.

If the delicate attentions which your feelings prompt you to pay to a lady are coldly received; if she be manifestly indifferent toward you, or if she be studiously and ceremoniously polite rather than frank and ingenuous, the inference is plain that you have made a mistake, and that, with a woman's clearer insight, she sees, or rather *feels*, that you are not adapted to her—that your constitution and character are not accordant with hers.

PARTICULAR ATTENTIONS.

Having satisfied yourself that you really love a woman with the approval of your judgment and the sanction of your moral sentiments—be careful, as you value your future happiness and hers, not to make a *mistake* in this matter—you will find occasion to manifest in a thousand ways your preference, by means of those tender but delicate and deferential attentions which love always prompts. "Let the heart speak," and the heart you address will understand its language. Be earnest, sincere, self-loyal, and manly in this matter above all others. Let there be no nauseous flattery and no sickly sentimentalism. Leave the former to fops and the latter to undeveloped, beardless school-boys.

Avoid even the appearance of *trifling* with the feelings of a woman. Let there be a clearly perceived if not readily defined distinction between the attentions of common courtesy or of friendship and those of love. All chance for misunderstanding on that point can and must be avoided; but the particular attentions you pay to the object of your devotion should not make you rude or uncivil to other women. Every woman is *her* sister, and demands respect and becoming attention. Be devoted and loving, but reverential and considerate, so as not

to subject yourself or the lady of your love to ridicule. Make no unnecessary public exhibition of your affection.*

"Learn to win a lady's faith
Nobly, as the thing is high;
Bravely, as for life and death,
With a loyal gravity."

May Women Make Love?

Certainly they may—*in a womanly way.* The divine attraction is mutual, and should have proper expression on both sides. Swedenborg and others have taught that *love always begins from the woman*—that is, love as an influence—a confessed power in the intercourse of a human couple; in other words, it is the woman throwing the lasso of love round the neck of the man.

Swedenborg's account of his vision is very droll: "The fact is, nothing of love originates in man. That it proceeds from woman was clearly shown me in the spiritual world. I was once conversing there on the subject, when the men under the secret influence of the women stoutly affirmed that they loved, and that the women were simply moved by their passion. In order to settle the dispute, all the females, married and unmarried, were completely removed, whereon the men were reduced to a very unusual condition, such as they had never before experienced, and of which they greatly complained. While they were in this state the women were brought back. They addressed the men in the most tender and fascinating manner; but the men were indifferent, turning away and saying, 'What is all this fuss? What are these women after?' Some replied, 'We are your wives;' to which they rejoined, 'What is a wife? We do not know you!' Whereat the women wept. At this crisis of the experiment, the feminine influence broke through the impervious crust which had been permitted to inclose the men, when instantly their behavior changed, and they heartily acknowledged the women. Thus the men were convinced that nothing of love resides with

* See "How to Behave," a new Pocket Manual of Republican Etiquette, etc., etc. New York: S. R. Wells. Price, 75 cents.

them, but only with women. Nevertheless, the women subsequently converted them to their former opinion, admitting that possibly some small spark of love might pass from the men into their breasts."

It is not necessary that the reader should receive this as a revelation from heaven, nor even that the truth of the doctrine be admitted at all. It is enough that woman loves, and may, can, and must make her love manifest in some form. If you are attracted toward a man who seems to you an embodiment of all that is noble and manly, you do injustice both to him and yourself if you do not in some way entirely consistent with maiden modesty allow him to see and feel that he pleases you. This does not involve anything like flirting or forwardness—none of that *obtrusive* manifestation of preference which is sure to repel a man of sense and refinement.

Admiration is not Love.

Here is some well-expressed practical advice which may be of use to our fair readers as an illustration of what we have said in the preceding sections. It sometimes puzzles inexperienced girls to understand the difference between merely polite attentions and the tender manifestations of love; and young men are not always careful enough to make this distinction obvious.

"Admiring a beautiful girl, and wishing to make a wife of her, are not always the same thing; therefore it is necessary that the damsel should be on the alert to discover to which class the attentions paid her by handsome and fashionable young gentlemen belong. First, then, if a young man greet you in a loud, free, and hearty tone; if he know precisely where to put his hand on his hat; if he stare you right in the eye, with his own wide open; if he turn his back to you to speak to another; if he tell you who made his coat; if he squeeze your hand; if he eat heartily in your presence; if, in short, he sneeze when you are singing, criticise your curls, or fail to be foolish in fifty ways every hour, then don't fall in love with him for the world! He only admires you, let him do or say what he will.

"On the other hand, if he be merry with every one else, but quiet with you; if he be anxious to see that your tea is sufficiently sweetened and your dear person well wrapped up when you go out into the cold; if he talk very low; if his cheeks are red, and his nose only blushes, it is enough. If he romp with your sister, sigh like a pair of old bellows, look solemn when you are addressed by another gentleman, and, in fact, if he be the most still, awkward, stupid, yet anxious of all your male friends, you may 'go ahead,' and make the poor fellow happy.

"Young ladies! keep your hearts in a case of good leather, or some other substance, until the 'right one' is found beyond doubt, after which you can go on, and love, and court, and be married and happy, without the least bit of trouble!"

Courting Visits.

It is not our purpose to lay down rules for the regulation of those never-to-be-neglected visits which are among the sweetest incidents in the lives of a loving couple. They should be as profitable as they are pleasant, and to be so they must be informal, unrestrained, and free from all pretense, flattery, and dissimulation. It is to be expected that lovers will talk of love, and it is proper that they should. If they say much that to an indifferent listener would seem "nonsense," we are far from pronouncing them "silly;" but there should be much serious and earnest talk—a careful comparing of opinions, a thoughtful discussion of the questions which the prospective relations of the parties suggest. The great work of assimilation should be commenced even before marriage, and courtship should be made a means of at least showing the parties each other's true disposition and tone of character and of feeling. Make each other a study.

Don't be Ashamed of Love.

Some one has prettily said: "It is just as right and natural for young folks to think and talk about being married as it is for birds to sing and flowers to blossom. It has been 'the fashion' ever since pretty Rebekah astonished old Bethuel by her brief wooing and winning, in the dim twilight of the far-

off Scriptural days, and Rachel's love-story glimmered like a pearl of romance through the dark thread of Hebrew history. Don't be ashamed of it, girls! If you have won the heart of a strong, steadfast man, you should rather glory in your prize. We have no patience with the sickly sentimentalism of modern days that considers courtship as something to be prosecuted in a stealthy, underhand sort of way, and an engagement of marriage as a secret that should be wrapped in impenetrable mystery. 'She is engaged to be married, but she won't own it!' How often we hear that inscrutable sentence whispered from ear to ear! Well, why should not she own it? If she love a man well enough to trust her whole future in his hands, she surely ought not to shrink from candidly confessing it. Rebekah, the jewel of the Orient, had no such scruples on the subject. And, moreover, were we the 'happy man,' we should not regard our true love's reticence on the subject as particularly complimentary."

Popping the Question.

Making a declaration of love is, undoubtedly, one of the most trying ordeals to which a man is likely to be subjected in the course of his whole life. We should be glad to help the bashful lover in the hour of trial, but we can neither pop the question for him nor give him an exact formula by which to do it. Each must do it in his own way; but *let it be clearly understood and admit of no evasion.* A single word—yes, less than that on the lady's part—will suffice to answer it. If the carefully studied phrases which you have repeated so many times and so fluently to yourself will persist in sticking in your throat and choking you, put them down correctly and neatly on a sheet of fine white note-paper, inclose it in a plain white envelope, and find some way to convey it to the lady's hand.*

If the beloved one's heart say "Yes," her lips or her pen should say so too—modestly, but frankly and unequivocally; and if she find it necessary to say "No," she should do it in the

* See "How to Write," a new Pocket Manual of Composition and Letter Writing. New York: S. R. Wells. Price, 75 cents.

kindest and most considerate manner possible, so as not to inflict unnecessary pain, but her answer should be definite and decisive, and the gentleman should at once withdraw his suit. If girls will say "No" when they mean "Yes," to a sincere and earnest suitor, they must suffer the consequences. Such men seldom ask twice.

Though we can lay down no rules for popping the question, some further hints and a few examples of how the thing has been done may be of service.

"Sometimes," a writer says, "a man's happiness has depended on his manner of 'popping the question.' Many a time the girl has said 'No,' because the question was so worded that the affirmative did not come from the mouth naturally; and two lives that gravitated toward each other with all their inward force have been thrown suddenly apart, because the electric keys were not carefully touched."

A Scriptural Declaration.

"'A young gentleman, familiar with the Scriptures, happening to sit in a pew adjoining a young lady for whom he conceived a violent attachment, made his proposal in this way. He politely handed his neighbor a Bible open, with a pin stuck in the following text: Second Epistle of John, verse 5:

"'And I beseech thee, lady, not as though I wrote a new commandment unto thee, but that we had from the beginning, that we love one another.' She returned it, pointing to the second chapter of Ruth, verse 10: 'Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?' He returned the book, pointing to the 13th verse of the Third Epistle of John: 'Having many things to write unto you, I would not write to you with paper and ink, but I trust to come unto you and speak face to face, that our joy may be full.' From the above interview a marriage took place the ensuing month in the same church."

We are not inclined to favor courting in church, but give these quotations as ingenious and apt.

How Jenny was Won.

Here is a little poem which furnishes a hint worthy the attention of rural lovers:

On a sunny summer morning,
Early as the dew was dry,
Up the hill I went a berrying;
Need I tell you—tell you why?
Farmer Davis had a daughter,
And it happened that I knew,
On each sunny morning, Jenny
Up the hill went berrying too.

Lonely work is picking berries,
So I joined her on the hill:
"Jenny, dear," said I, "your basket's
Quite too large for one to fill."
So we stayed—we two—to fill it,
Jenny talking—I was still—
Leading where the hill was steepest,
Picking berries up the hill.

"This is up-hill work," said Jenny;
"So is life," said I; "shall we
Climb it each alone, or, Jenny,
Will you come and climb with me?"
Redder than the blushing berries,
Jenny's cheek a moment grew,
While without delay she answered,
"I will come and climb with you."

That was a sensible lover, and Jenny did right to give him her hand for life's up-hill journey.

When to Do It.

The occasion for making a declaration should be well chosen. In the country under the light of the stars is poetical at least. Mrs. Browning says:

Lead her from the festive boards,
Point her to the starry skies;

and another writes:

Oh! don't you remember the time, sweet girl,
When I first told my story of love—

As we wandered along, 'neath the pale moon's light
Mong the trees of the maple grove?
'Twas near the banks of the straggling brook,
Where the spicy perfumes blew,
On a knoll where the woodbines love to creep,
And delicate violets grew.

Romantic Declarations.

In Peru they have a very romantic way of popping the question. "The suitor appears on the appointed evening, with a gaily dressed troubadour, under the balcony of his beloved. The singer steps before her flower-bedecked window, and sings her beauties in the name of her lover. He compares her size to that of a palm tree, her lips to two blushing rose-buds, and her womanly form to that of a dove. With assumed harshness the lady asks her lover: 'Who are you, and what do you want?' He answers with ardent confidence: 'The love I do adore! The stars live in the harmony of love, and why should not we, too, love each other?' Then the proud beauty gives herself away: she takes her flower-wreath from her hair and throws it down to her lover, promising to be his for ever."

A sentimental lover once tried a similar mode of address, *minus* the music, with a Yankee girl of a practical turn of mind with whom he was enamored, but with different results. He began:

"My dear Ellen, I have long wished for this sweet opportunity, but I hardly dare trust myself now to speak the deep emotion of my palpitating heart; but I declare to you, my dear Ellen, that I love you most tenderly; your smiles would shed—would shed—" "Never mind the woodshed," said Ellen, "go on with that pretty talk."

The Ludicrous Side of It.

Serious as the matter is to the sincere, earnest, and devoted lover, many very ludicrous incidents connected with declarations of love might be quoted. It will not harm the most serious of our matrimonially inclined readers to laugh over the following:

A very diminutive specimen of a man lately solicited the hand of a fine buxom girl. "Oh no," said the fair but insulting lady, "I can't think of it for a moment. The fact is, John, you are a little too big for a cradle, and a little too small to go to church with."

"Will you marry me, miss?" asked Mr. A. "Sir, you know I have often declared I would never marry." "Oh, yes; if I hadn't known it, I shouldn't have asked you."

A young man was refused by a lady of high spirit and quick wit who detested him, though his vanity and stupidity prevented him from perceiving it, and he got angry at her very decided "No." Springing to his feet, he told her in no very choice terms that there were "as good fish in the sea as ever were caught." "Yes," she said, with intense disgust, "but they don't bite at toads!"

Another got his "mitten," with a fair hand in it, as related in the following stanzas:

I pressed my beating heart,
  I smoothed my ruffled hair,
I stepped into the room,
  I found Lorinda there.

I seized her lily hand,
  I squeezed it o'er and o'er,
I bent my well-turned legs,
  I knelt upon the floor.

I told my tale of woe,
  I whispered all my fears,
Then what d'ye think she did?
  Why, coolly boxed my ears!

Kate's Proposal—Leap Year on the Ice.

A young man met a young lady, with whom he was acquainted, at a skating rink, and asked her to allow him to skate with her. It was leap year, and she replied (we have it on the authority of the "victim"):

"The only man who skates with me
  This year," said saucy Kate,
"Must bind the bargain with a *ring*—
  Speak quick, or you're too late!"

The first proposal e'er I had!
It took my breath away;
Confused and blushing, I said "Yes,"
And named an early day.

Engagements.

There must, of course, be an interval between the "engagement" and marriage. How long this interval should be will depend upon circumstances. As a rule, we are not in favor of long engagements. The old adage about "marrying in haste to repent at leisure" is rather a warning against hasty engagements, for engaged lovers are supposed to have made up their minds to marry. Why then defer the consummation beyond the time required for the necessary "getting ready?" How long? We would not lay down a definite rule, but say from three months to a year.

A cynical writer has remarked that "a man can not know too much about his wife before marriage, or too little after it." Without accepting the second disagreeable observation, we may still allow that there is a certain amount of perfectly inoffensive wisdom in the first. But it tells against hasty engagements rather than in favor of long ones; and were the former instead of the latter our present inquiry, we think we could show grave cause against a habit which is becoming exceedingly common. But it is not; and we have alluded to it only because we are inclined to think that a brief engagement finds its full justification only when it has not been a rash one.

But whether rash or the result of due reflection, when once entered upon, the sooner it is closed the better. When so very fine a boundary separates an ardent couple from their mutually desired destiny, they might as well "jump the life to come," as Macbeth has it, with happy dispatch; and where matters are arranged with sagacity, any delay that may take place is commonly due to artificial rather than to natural obstructions. Some such trivial postponement is, of course, inevitable, and is always accepted by sensible lovers with a good grace.

The Evils of Long Engagements.

An English writer says: "The man who is the victim of a long engagement must be made either exceedingly irritable by, or exceedingly resigned to, the situation. On the first supposition he can not well be a very happy, nor, on the second, a very fascinating, lover. He becomes either a burden to himself or to other people; either as nervously anxious as a man who has not yet been accepted, or as offensively at home and satisfied about the matter as if he were already a husband. But it is the girl who really deserves all our commiseration. She is bound hand and foot, and tied to a man who is neither alive nor dead; neither a lover who draws her, nor a husband whom she draws. She can think of nobody and nothing else, and yet she thinks in vain. She is ruined as a daughter and sister, and utterly spoiled as a member of general society; and yet she is not a wife or mistress of a household. Even a short engagement is not the pleasantest position of a woman's life; but a long one must be well-nigh insufferable. When married life does come,—if it ever does,—its more novel and delicate pleasures have been discounted, and at what a price!"

If you are honestly and earnestly in love, you should put the sign and seal of parson and wedding-ring on it as soon as possible. Life is not long enough to spend in fruitless deliberation. If you are poor and friendless, can not two fight the battle, hand in hand, with a far better chance of victory? If you are weak-hearted, borrow strength from God's beneficence. But, unless you are pre-determined to be miserable, don't let the spring-time of your life go by while you are vainly waiting for an "opportunity." Make the opportunity for yourself, or take it, and stand your chance bravely like the rest of the world.

The Etiquette of Engagement.

The author of "How to Behave" says: "The engaged need not take particular pains to proclaim the nature of the relation in which they stand to each other, nor should they attempt or desire to conceal it. Their intercourse with each

other should be frank and confiding, but prudent, and their conduct in reference to other persons of the opposite sex such as will give no occasion for a single pang of jealousy."

Engagements made in accordance with the principles set forth in this work will seldom, if ever, be broken off; but if such a painful necessity should occur, let it be met with firmness, but with delicacy. If a mistake has been made, it is infinitely better to correct it at the last moment than not at all. A marriage is not so easily broken off.

On breaking off an engagement, all letters, presents, etc., should be returned, and both parties should consider themselves pledged to the most honorable and delicate conduct in reference to the whole matter.

VIII.

The Duty of Parents.

Parents their rights o'erstep
When with too tight a rein they do hold in
Their child's affections; for they should know
That true love crossed, brings misery and woe.—*Taylor.*

Fathers their children and themselves abuse,
That wealth, a husband for their daughters choose.—*Shirley.*

A Momentous Question.

ALL good parents desire the happiness and welfare of their children. They watch over, nurse, and educate them with tender solicitude; and strive, according to the light they themselves possess, to guide them aright. The children grow up, and the father and mother are proud of their talents, their beauty, or their moral worth, and anticipate for them a career of honor, usefulness, prosperity, and happiness. By-and-by, as they associate with the young people of their neighborhood, or go abroad among strangers, there comes a "falling in love," and a desire to marry. Perhaps the chosen one is such a person as the parents can most fully approve, and in every way adapted to the beloved son or daughter who desires to marry. In this case there is nothing to do but to give their cordial consent. But, on the other hand, it sometimes happens that the person who seeks an alliance with a daughter, or is sought by a son, is one whom they believe to be unsuitable, and a marriage with whom would, in their opinion, prove fatal to their hopes and to the happiness of their child. What shall they do? Consent, or refuse? Either course is painful and fraught with possible danger. If they refuse, there may be an elopement, or a clandestine marriage, or the life of the son or the daughter

may be blighted by the disappointment. If they give their consent, against the dictates of their judgments, rather than inflict so much present pain by a refusal, they may thus consign their child to a life of misery and misfortune. No wonder the question—"Is it right and judicious for parents to interfere in the love affairs of their children?" is iterated and re-iterated.

If all young folks and their parents were properly educated —if they had studied and mastered the science of man, in its various departments—knew how to read character by means of its external symbols—such cases as we have supposed could not occur. No father would have occasion to refuse the hand of his lovely and beloved daughter to a blackguard or a libertine, because such a one would never be able to beguile her into love; but when a lover should be accepted by her, her parents, if blessed with good sense and the same kind of an education that we have been supposing her to possess, would see at once the fitness of the choice, and their consent would be ready and cordial. They would never allow family prejudice or a mere difference of wealth or position to influence them against their would-be son-in-law.

But, unfortunately, few among either parents or children are educated in the way we have indicated. They neither know themselves nor their fellow-men; and, groping blindly, are quite as apt to go wrong as right. Boys and girls will "fall in love" where they ought not; or if they are properly guided, or by chance choose wisely, their parents, having no correct standard by which to judge of the fitness of the person chosen, may think the choice a bad one, and dangerous to their son's or daughter's happiness, and therefore must manifest their disapproval. So the question recurs—Shall they interfere? Taking men and women—parents and children—as they are, what is it best to do?

The Question Answered.

While the child is in his or her minority, the civil law, very properly, as we think, gives the parent a *right* to forbid his or her marriage. It assumes that the father is wiser or more

capable of judging correctly in the matter than the child. This of course is not always true, but it is the safest rule that could be adopted for universal application. There can, then, be no question about the *legal* right of parents to interfere in the love affairs of their children. Is it *morally* right and *judicious* to do so? *That* depends upon circumstances. In some cases it is; in others it is not. Let us illustrate:

The Case of Mary Smith.

Mary Smith is a young lady of sixteen summers, living in the country. She has a predominance of the vital temperament, average intelligence and moral sense, moderate Self-Esteem and Firmness, and pretty strong social feelings. She is fashionably rather than solidly educated, and is vivacious, affectionate, amiable, and easily influenced by stronger and more positive natures—a good girl, but one with no great strength either of character or feeling. Her future will depend far more upon others than upon herself.

Mary goes to the city to visit some relatives, and is thrown into the society of a number of young men. One of them—a dark-haired, muscular man, with a predominating motive temperament and a strong, positive, imperious character, pays her particular attentions, says pleasant things, and makes himself generally agreeable. He dresses well, sings delightfully, and has all the external polish of a gentleman. His person and manners please Mary's Ideality, and his attentions (something new to her) gratify her Approbativeness; and when he says he loves her, she thinks herself very much in love with him. He visits her in the country. Mr. Smith don't like him. He has more knowledge of men than his daughter. We will not suppose him to be either a phrenologist or a physiognomist, but he has an intuitive perception of character, and the young man's looks do not please him. He makes inquiries in the city, and learns that this candidate for his daughter's hand is a "fast" young man of a decidedly dissolute character.

Now when this *roué* "proposes" and is referred to "pa," what shall Mr. Smith do? Shall he allow his daughter to

throw herself away upon this miserable scamp, whom she thinks she loves, but whom she would soon, if married to him, learn to despise and loath? The father says *No*, very emphatically; and he does right. The young man storms, and Miss Mary cries and declares in the most positive manner that she can never live without her dear Harry—that all her hopes of happiness in this world are nipped in the bud, and much more of the same sort, in all of which she is perfectly sincere. It grieves her good father to be obliged to distress her, but he knows too much of her character to have any fears of permanent ill-effects from her disappointment.

Within a year the "dear Harry" has eloped with a Madison-Square heiress, and Mary has another lover and is as smiling and happy as ever. She has long since thanked her father, with tears of gratitude in her eyes, for having saved her from the selfish adventurer whom she thought she loved.

This was a "love affair," in the common acceptation of the term, but there was really no true love concerned in it. On one side it was a heartless and selfish piece of deception, and on the other a mere passing fancy. Similar cases are constantly occurring, and the duty of parents in reference to them, it seems to us, is plain. Remember Mr. Smith, and go and do likewise.

Now let us look at a case of another kind:

Ellen Jones' "Love Affair."

Ellen Jones is in many respects the opposite of Mary Smith. A mental-motive temperament; a good degree of Self-Esteem and Firmness, with not too much Approbativeness; considerable Combativeness and strong affections give her mental constitution a marked and decided character. She is not easily led, and has a mind and a will of her own. She, moreover, is nineteen; has been a good deal in "society;" has had suitors; and is accustomed to the polite attentions of gentlemen, which she knows how to estimate at their proper value.

At last Ellen finds herself loved by one whose love she can return; and she loves him with all the ardor and strength of her strong positive nature. He is adapted to her in tempera-

ment and disposition, and loves her truly; but in this case, as in the other, the father does not approve of the daughter's choice. Nothing can be said against the young man's moral character; but he is poor; is not, in Mr. Jones' opinion, calculated to make a fortune very soon; and in social position is not Ellen's equal. Mr. Jones thinks Ellen might do better—a *great deal* better.

Will Mr. Jones imitate Mr. Smith and put his veto on the engagement? Not if he be wise and love his daughter. He has no soft, pliable, easy nature to deal with. When Ellen says she loves, she knows what she is talking about and means all she says; and if she declare that a union with the chosen one is absolutely essential to her happiness, she states merely the simple fact. To love once, with her, is to love forever. If her father refuse his consent, she will wait till of age and then marry, if need be, *without* his consent; or if he succeed in breaking off the match altogether, he will have blighted his daughter's life and destroyed her only chance for happiness in this world. He should yield to her wishes even against his own judgment in regard to the fitness of the match.

This is also a sample of a large class of cases in which we think the duty of parents is equally plain as in the other. Any interference that shall amount to a prohibition can result in nothing but evil. It is best, when dealing with such characters and under such circumstances, to let love take its course even though we can not fully approve its choice.

There are cases, no doubt, hardly referable to either of these classes, in which it will be exceedingly difficult to decide rightly what to do—cases to which no general rule that we can lay down will apply; but a knowledge of the human organization, physical and mental, a conscientious desire to do right, and a humble reliance upon Divine guidance, will generally make plain the path of duty in this as in other matters involving human feelings and human welfare.

IX.

Marriage Customs and Ceremonies.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth.—*Gen.* i. 28.

In youth, in age thine own, forever thine.—*A. A. Watts.*

Definitions.

MARRIAGE is sometimes defined as "the legal union of one man to one woman for life," and this is the common acceptation of the term in this country; but in various other countries marriage legally exists between one man and several women, or between one woman and several men. It is then, in the broadest sense, that form of sexual relation sanctioned by law.

Monogamy, strictly defined, is single indissoluble marriage —the union of one man with one woman for life, admitting neither divorce nor second marriage; but in its general usage it signifies the legal union of one man with one woman, subject to divorce for certain causes, and admitting second marriages.

Polygamy is the marriage of many—of one man to several wives, or of one woman to several husbands. The latter relation is sometimes called polyandrous.

Pantagamy is a word used to describe that condition of communism in which each man in the association is held to be the husband of every woman, and each woman the wife of every man.

Divorce is the legal dissolution of the bonds of marriage, or the separation of husband and wife by judicial sentence. There is also a less complete divorce, "from bed and board"

—a separation decreed in cases where the law will not permit a complete divorce; and in such cases the parties can not lawfully contract other marriages.

Ancient Marriage Customs.

In the earlier and better days of ancient Greece—her heroic days—it was customary to celebrate the conjugal union with all the pomp and ceremony of religious festivity. "The hymeneal song was sung to cheer and gladden the hearts of the happy pair; the joyous band carried the nuptial torches in pride and ostentation through the city; the lustral waters were drawn from the consecrated fountain; and many revered ceremonies conspired to render the union of husband and wife comparatively sacred." In later and more corrupt times, marriage in Greece became a mere bond of abject slavery on the part of the woman, and courtesans were more honored than virtuous wives.

The Romans recognized three kinds of marriage—Conferration, Coemption, and Use. Conferration was the august ceremonial used in the marriage of pontiffs and priests; in Coemption, the parties formally pledged themselves to each other; while the marriage of Use was a simple cohabitation, without any ceremonial.

In ancient Assyria, all the marriageable girls in a province were assembled once a year at a fair, where, after being exhibited and inspected by the men wishing wives, they were put up at public auction. The most beautiful were first offered, and were sold to the rich, who could afford to pay high prices. With the ugly it often became a question, not how much a man would give, but what he would be willing to take, in the shape of a dowry, with the girl; and the extravagant prices paid for the beautiful went to make up dowries for the plain.

It was among the northern nations of Europe that the highest existing idea of marriage and the rights of woman in that relation had their origin. From the earliest antiquity these nations practiced the strictest monogamy. The father gave away his daughter with these words: "I give thee my

daughter in honorable wedlock, to have the half of thy bed, the keeping of the keys of thy house, one third of the money thou art at present possessed of, or shalt have hereafter, and to enjoy the other rights appointed by law."

Modern Marriage Customs.

In China, it is considered a duty to marry and have children, and a bachelor is an object of contempt. Marriageable girls are sold by their parents to any one wishing a wife and able to pay the price, and even children are bartered away in their infancy. The bride is sent home in a close carriage, of which the husband has the key. If he is not pleased with her, he can send her back, but he forfeits the price he has paid. A beautiful woman of the upper classes costs from two to three thousand dollars. A man may have as many wives as he chooses or can afford to buy. The first wife is superior to all others, and is mistress of the family, but the children of all are equal. Foreign merchants living in China often purchase wives, and sometimes become strongly attached to them.

In Chinese Tartary, a kind of male polygamy is practiced, and a plurality of husbands is highly respected. In Thibet, it is customary for the brothers of a family to have a wife in common, and they generally live in harmony and comfort with her.

Among the Calmucks, the ceremony of marriage is performed on horseback. The girl is first mounted, and permitted to ride off at full speed, when her lover takes a horse and gallops after her. If he overtake the fugitive she becomes his wife, and the marriage is consummated on the spot. It is said that no instance is known of a Calmuck girl ever being overtaken unless she is really fond of her pursuer.

In Hindostan—a tropical country—marriage is considered a religious duty, and is generally consummated at the age of eleven years, or as soon thereafter as the parties arrive at puberty. It is made the occasion for considerable expense and parade. In the evening the bridegroom shows the bride the polar star as an emblem of stability and unchanging fidelity. The young married couple remain at the house of the bride's

father for three days, when, with much ceremony, they repair to their future home. Instead of receiving a dower with the wife, the husband bestows presents on the father, and often very liberal ones. Polygamy is permitted, but not often practiced. The women have a peculiar veneration for marriage, as it is a popular creed that those women who die virgins are excluded from the joys of paradise. The women begin to bear children at about the age of twelve, some even at eleven. The proximity of the natives of India to the burning sun, which ripens men as well as plants at the earliest period in these latitudes, is assigned as the cause. The distinguishing mark of the Hindoo wife is the most profound fidelity, submission, and attachment to her husband.

"The North American Indians," McIntosh says, "are generally content with one wife; but they sometimes take two, and less frequently three. The women are entirely under the direction of their fathers in the choice of a husband, and seldom express a predilection for any one in particular. Their courtship is short and simple. The lover makes a present, generally of game, to the head of the family to which the woman he fancies belongs. Her guardian's approbation being obtained—an approbation which is seldom withheld, if the suitor be an expert hunter—he next makes a present to the woman, and her acceptance of this signifies her consent. The contract is immediately made, and the match concluded. There is no marriage ceremony. The husband generally carries the wife among his own relations. In general, marriage is considered permanent, but among the Hurons the parties might separate by consent and marry again at will."

In Ceylon, the marriage proposal is brought about by the man first sending to her whom he wishes to become his wife, to purchase her clothes. These she sells for a stipulated sum, generally asking as much as she thinks requisite for them to begin the world with. In the evening he calls on her, with the wardrobe, at her father's house, and they pass the night in each other's company. Next morning, if mutually satisfied, they appoint the day of marriage. They are permitted to separate whenever they please, and so frequently avail

themselves of this privilege, that they sometimes change a dozen times before their inclinations are wholly suited.

We are told of the Aleutian islanders, who form a part of our new Russian American acquisition, that they marry one, two, or three wives, as they have the means of supporting them. The bridegroom takes the bride upon trial, and may return her to her parents, should he not be satisfied, but can not demand his presents back again. No man is allowed to sell his wife without her consent; but he may (and often does) assign her over to another. This custom, it is said, is availed of by the Russian hunters, who take Aleutian women or girls to wife for a time, for a trifling compensation.

In Africa, when a young Bushman falls in love, he sends his sister to ask permission to pay his addresses. With becoming modesty, the girl holds off in a playful, yet not scornful or repulsive manner, if she likes him. The young man next sends his sister with a spear, or some other trifling article, which she leaves at the door of the girl's home. If this be not returned within the three or four days allowed for consideration, the Bushman takes it for granted that he is accepted, and, gathering a number of his friends, he makes a grand hunt, generally killing an elephant or some other large animal, and bringing the whole of the flesh to his intended father-in-law. The family now riot in the abundant supply, and having consumed the flesh and enjoyed themselves with dance and song, send an empty but clean bowl to the young man's friends, who each put in their mite, either an ax or spear, some beads or trinkets. After this the couple are proclaimed husband and wife.

A Greenlander having fixed his affections upon a young woman, acquaints his parents with the state of his heart. They apply to the parents of the girl, and if the parties thus far are agreed, the next step is the appointment of two female negotiators, whose duty is to approach the young lady on the subject. As the girl is not infrequently strongly opposed to the arrangement, great delicacy is required in placing the matter in its most favorable light before her. The lady ambassadors do not shock the young lady to whom they are

sent by any sudden or abrupt avowal of the awful subject of their mission. Instead of doing this, they launch out in praises of the gentleman who seeks her hand. They speak of the splendor of his house, the sumptuousness of his furniture, of his courage and skill in fishing and catching seals, and other accomplishments.

The lady, even if favorably disposed, pretends to be affronted even at these remote hints, runs away, tearing the ringlets of her hair as she retires, while the ambassadresses, having got the consent of her parents, pursue her, drag her from her concealment, take her by force to the house of her destined husband, and there leave her. Compelled to remain there, she sits for days with disheveled hair, silent and dejected, refusing every kind of subsistence, till at last, if kind entreaties do not prevail, she is compelled by force, and even by blows, to submit to the detested union.

Among the Armenians, the wedding takes place on some special day, generally on Sunday. On the preceding day, large quantities of food and drink are prepared, and the women congregate at the house of the bride to eat and drink. At night they all crowd into the room where she is prepared for her husband. She laments and cries incessantly, keeping her face buried in her hands. When they withdraw her hands to put her garments on, she resists till she is in a perspiration. The garments are as fine as the parties can afford. A vail of gauze and gold spangles covers her head and falls below her waist.

About midnight the bridegroom comes with music and attendants, and the women who are with the bride set up a wailing, and begin to beat the musicians till they keep quiet. The bride is mounted on a horse and taken to the church, where the ceremony is performed by the priest. Only one woman from her side is allowed to be present, who acts as her adviser, following her to the bridegroom's house and giving her counsel all night in reference to the management of her household affairs. All the rest of the night, the following Sunday, Sunday night, and Monday are spent by the bridegroom's friends at his house, in feasting, often in drunkenness.

In Russia, especially among the lower classes, the nuptial ceremonies, all and singular, are based upon the idea of the degradation of the female. When the parents have agreed upon the match, the bride is examined by a number of women to see if she has any bodily defect. On her wedding-day she is crowned with a garland of wormwood, to denote the bitterness of the marriage state. She is exhorted to be obedient to her husband, and it is a custom in some districts for the newly married wife to present the bridegroom with a whip, in token of submission, and with this he seldom fails to show his authority.

In Italy, young virgins are systematically bartered and sold by their parents, and young people are married every day who never saw one another before. Concubinage is a constant remedy for these ill-advised and deceitful marriages, and the peculiarly Italian term *cicisbeo* indicates the indemnity which custom prescribes for the fair sex fettered to husbands unloved.

In France, at least among the higher classes, marriage is looked upon not so much as a matter of affection as of interest, and the sacredness of the tie is proportionately slender.

As for the actual marriage, it is well-known this is performed in two ceremonies—one at the *mairie* (mayor's office), the other at the church. Both at the *mairie* and at the church marriages are performed on Tuesday, Thursday, and Saturday in every week: at the *mairie* from nine in the morning to five in the evening; at the church from six in the morning till one in the afternoon. The marriage at the *mairie* is of a strictly civil character, and is often performed on the same day as the other, but sometimes one or two days beforehand. It must, however, precede the other, though strict Catholics look on it as a mere legal formality, and as no marriage at all in a proper sense. The *maire* can, if he pleases to honor persons of importance, perform the marriage in his drawing-room; but all the doors of the house must be open down to the street, so that all the world may enter if they please.

In England, marriage is looked upon much in the same light as with us. Though not, as in Catholic countries, a sacrament

of the Church, but merely a civil contract, it is generally celebrated as a religious ceremony, and most frequently, even among Dissenters, by a clergyman of the Established Church.

Marriage in its Legal Aspects.

In England, though marriage is considered as merely a civil contract, it can be entered into only in certain ways and after certain preliminaries have been gone through with.

Persons have two forms of contracting marriage from which to choose. It may be with or without a religious ceremony; and if with a religious ceremony, it may be performed either in the Established Church, or in a dissenting chapel. If the marriage is to take place in the church, there must be either the publication of the bans of marriage for three preceding successive Sundays, or a certificate, which dispenses with publication. The marriage must take place in the church, the marriage service of the Church of England being read over, and this must be done in canonical hours—that is, between eight and twelve o'clock A.M.—in the presence of witnesses. If the marriage take place in a dissenting chapel, the minister may use his own or any form of service, but the superintendent registrar of the district must be present as one of the witnesses. If there is to be no religious ceremony, the marriage must take place in the office of the superintendent registrar, and in the presence of witnesses, both parties exchanging the declaration that they take each other for husband and wife; and in all cases the marriage must be registered.

In Scotland, marriage is not only entirely a civil contract, but it may be entered into with the same freedom as any other contract, by word of mouth or by writing, at a moment's notice; no preliminary declaration, and no form or ceremony being necessary. Marriages, however, generally take place after the publication of the bans in the parish church, some religious ceremony being performed either by a clergyman of the kirk or by a minister of some other denomination.

Marriage throughout the United States is simply a civil contract, the basis of which is the mutual consent of the parties, followed by the act of living together as husband and

wife. It is therefore legally complete on the declaration of the parties, in the presence of witnesses, that they take each other as husband and wife, or words to that effect, and subsequent cohabitation.

Idiots; lunatics; and persons related by consanguinity or affinity, within the degrees prohibited by law; infants under the age of consent (in most of the States, fourteen for males, and twelve for females); and persons already married, and not legally divorced, are incompetent to marry.

No particular ceremony is requisite, nor is it generally required that marriage be performed by any particular person; but in *some* States it must be performed by either a clergyman or a magistrate. In some States, also, a registration of intention or a certificate is required. In practice, marriages are generally performed by clergymen or by magistrates.

Marriage Ceremony of the Episcopal Church.

At the day and time appointed for Solemnization of Matrimony, the Persons to be married shall come into the body of the Church, or shall be ready in some proper house, with their friends and neighbours; and there standing together, the Man on the right hand, and the Woman on the left, the Minister shall say,

Dearly beloved, we are gathered together here in the sight of God, and in the face of this company, to join together this Man and this Woman in holy Matrimony; which is commended of Saint Paul to be honorable among all men: and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God. Into this holy estate these two persons present come now to be joined. If any man can show just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

And also speaking unto the Persons who are to be married, he shall say,

I require and charge you both, as ye will answer at the dreadful day of judgment when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that if any persons are joined together otherwise than as God's Word doth allow, their marriage is not lawful.

The Minister, if he shall have reason to doubt of the lawfulness of the proposed Marriage, may demand sufficient surety for his indemnification: but if no impediment shall be alleged, or suspected, the Minister shall say to the Man,

M., wilt thou have this Woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou

love her, comfort her, honor, and keep her in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

The Man shall answer,

I will.

Then shall the Minister say unto the Woman,

N., wilt thou have this Man to thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou obey him, and serve him, love, honor, and keep him in sickness and in health: and, forsaking all others, keep thee only unto him, so long as ye both shall live?

The Woman shall answer,

I will.

Then shall the Minister say,

Who giveth this Woman to be married to this Man?

Then shall they give their Troth to each other in this manner. The Minister, receiving the Woman at her father's or friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth,

I, M., take thee N., to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

Then shall they loose their hands; and the Woman with her right hand taking the Man by his right hand, shall likewise say after the Minister:

I, N., take thee M., to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

Then shall they again loose their hands; and the Man shall give unto the Woman a Ring. And the Minister taking the Ring shall deliver it unto the Man, to put it upon the fourth finger of the Woman's left hand. And the Man holding the Ring there, and taught by the Minister, shall say,

With this Ring I thee wed, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then the Man leaving the Ring upon the fourth finger of the Woman's left hand, the Minister shall say,

Let us pray.

Our Father, who art in heaven, Hallowed by thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy

Name; that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. Amen.

Then shall the Minister join their right hands together, and say,

Those whom God hath joined together let no man put asunder.

Then shall the Minister speak unto the company:

Forasmuch as M. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth, each to the other, and have declared the same by giving and receiving a Ring, and by joining hands; I pronounce that they are Man and Wife, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

And the Minister shall add this Blessing:

God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

Marriage Ceremony of the Roman Catholic Church.

In the Catholic Church, marriage is a sacrament "conferring grace to sanctify the lawful union of man and wife, and to enable them to bring up their offspring piously." It can be conferred only on the baptized. Where neither party is baptized, the marriage is null. "Where one party, though baptized, belongs to any schism or heresy, the church reluctantly consents to the union, and in the ritual withholds her blessing, says no mass, and does not permit the marriage to be solemnized in the church."

Ritual for the Celebration of Matrimony.

The Priest, vested in a surplice and white stole, accompanied by at least one Acolyte, to carry the book and vessel of holy water, and by two or three witnesses, asks the man and the woman separately, as follows, in their own tongue, concerning their consent. And first he asks the Bridegroom, who must stand at the right hand of the woman:

N., wilt thou take N., here present, for thy lawful wife, according to the rite of our holy Mother the Church?

R. I will.

Then the Priest asks the Bride:

N., wilt thou take N., here present, for thy lawful husband, according to the rite of our holy Mother the Church?

R. I will.

They then join right hands, and the Priest says:

Ego conjungo vos in matrimonium, in nomine Patris, ✠ et Filii, et Spiritus Sancti. Amen.

I join you together in marriage, in the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

Then he sprinkles them with holy water.

This done, the Bridegroom places upon the book a ring, which the Priest blesses, saying:

V. Adjutorium nostrum in nomine Domine.

V. Our help is in the name of the Lord.

R. Qui fecit cœlum et terram.

R. Who hath made heaven and earth.

V. Domine, exaudi orationem meam.

V. O Lord, hear my prayer.

R. Et clamor meus ad te veniat.

R. And let my cry come unto thee.

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

Oremus.

Let us pray.

Benedic, ✠ Domine, annulum hunc, quem nos in tuo nomine benedicimus, ✠ ut quæ eum gestaverit, fidelitatem integram suo sponso tenens, in pace et voluntate tua permaneat, atque in mutua charitate semper vivat. Per Christum Dominum nostrum.

Bless, ✠ O Lord, this ring, which we bless ✠ in thy name, that she who shall wear it, keeping true faith unto her spouse, may abide in thy peace and will, and ever live in mutual charity. Through Christ our Lord.

R. Amen.

R. Amen.

Then the Priest sprinkles the ring with holy water, in the form of a Cross; and the Bridegroom, having received the ring from the hand of the Priest, places it on the middle finger of the left hand of the Bride, the Priest saying:

In nomine Patris ✠, et Filii, et Spiritus Sancti. Amen.

In the name of the Father ✠, and of the Son, and of the Holy Ghost. Amen.

This done, the Priest adds:

V. Confirma hoc, Deus, quod operatus es in nobis.

V. Confirm, O God, that which thou hast wrought in us.

R. A templo sancto tuo quod est in Jerusalem.

R. From thy holy temple which is in Jerusalem.

Kyrie eleison.

Lord, have mercy.

Christe eleison.

Christ, have mercy.

Kyrie eleison.

Lord, have mercy.

Pater noster, etc.

Our Father, etc.

Et ne nos inducas in tentationem.

And lead us not into temptation.

R. Sed libera nos a malo.

R. But deliver us from evil.

V. Salvos fac servos tuos.

V. Save thy servants.

R. Deus meus, sperantes in te.

V. Mitte eis, Domine, auxilium de sancto.

R. Et de Sion tuere eos.

V. Esto eis, Domine, turris fortitudinis.

R. A facie inimici.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

R. Who hope in thee, O my God.

V. Send them help, O Lord, from the sanctuary.

R. And defend them out of Sion.

V. Be unto them, O Lord, a tower of strength.

R. From the face of the enemy.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Oremus.

Respice, quæsumus, Domine, super hos famulos tuos, et institutis tuis, quibus propagationem humani generis ordinasti, benignus assiste, ut qui te auctore junguntur, te auxiliante serventur. Per Christum Dominum nostrum. Amen.

Let us pray.

Look, O Lord, we beseech thee, upon these thy servants, and graciously assist thine own institutions, whereby thou hast ordained the propagation of mankind, that they who are joined together by thy authority may be preserved by thy help. Through Christ our Lord. Amen.

The benediction, which is withheld in case of the parties is a heretic, is as follows:

Then the Priest, returning to the middle of the Altar, says: *Libera nos, etc.*, as usual; but before he blesses the people, he turns to the Bride and Bridegroom, and says:

Deus Abraham, Deus Isaac, et Deus Jacob sit vobiscum, et ipse adimpleat benedictionem suam in vobis: ut videatis filios filiorum vestrorum, usque ad tertiam et quartam generationem; et postea vitam æternam habeatis sine fine, adjuvante Domino nostro Jesu Christo: qui cum Patre et Spiritu Sancto vivit et regnat Deus, per omnia sæcula sæculorum. Amen.

May the God of Abraham, the God of Isaac, and the God of Jacob, be with you, and himself fulfil his blessing upon you; that you may see your children's children unto the third and fourth generation: and may afterwards have everlasting life, without end, by the help of our Lord Jesus Christ, who, with the Father and the Holy Ghost, liveth and reigneth God, world without end. Amen.

Then he sprinkles them with holy water; and having said the *Placeat tibi sancta Trinitas, etc.*, he gives the Benediction, and reads the last Gospel, as usual.

Marriage in the Greek Church.

The *promis* (bridegroom), when arrived at church, sends to inform of it his *promise* (bride); and the moment she enters

the church, the singing of a psalm begins. When that is over, the *père* (father) of the young man takes him by the hand and leads him toward the bride. The priest gives then to each a candle, to serve as a light to guide their path. He asks them whether they are willing to marry. When they say *yes*, he gives them his blessing; prayers are said; the nuptial rings are exchanged three times, and put on the fourth finger of the right hand. Then the priest joins their hands and leads them forward to be placed on a piece of pink satin spread on the floor, which means that they tread on the same ground. Prayers are again offered; they then give the oath of loving and being faithful to one another during life. The moment they step on the satin, two young men advance (generally the nearest relations or intimate friends) to hold crowns over the heads of the bride and groom; which means that they are crowned upon earth, and must together become worthy of the eternal crown of glory. The priest again joins their hands and leads them three times round an altar on which reposes the gospel, which means that they must not part on the journey of life. Afterward they drink thrice of the same cup, which signifes that they must during life drink together of pleasure and pain. After this last emblematic sign, the Gospel is read, about the marriage in Cana; and before it, the Epistle where it is mentioned that the wife must *fear* her husband, and they always take care to proclaim that as loud as possible. When the ceremony is over, the priest permits the new married pair to bestow on each other the seal of love, a *bacio;* which is, however, no other than the gentleman kissing the lady's hand, and she his cheek.

The Jewish Ceremony.

The Jews have a regular and uniform marriage ceremony. The contracting parties stand up under a canopy, both vailed, and a cup of wine is given them to drink. The bridegroom places a ring upon the finger of the bride, saying, "By this ring thou art my spouse, according to the custom of Moses and the children of Israel." The marriage contract is then read and given to the bride's parents or nearest relations; after

which another cup of wine is blessed six times by the rabbi, and the bridegroom and bride partake; when the remainder is emptied, and the husband dashes the cup against the wall in perpetual remembrance of the destruction of the temple at Jerusalem.

Quaker Marriage.

The regulations of the Society forbid young persons associating together with a view to matrimony without the consent of parents. Before marriage, the parties appear in a meeting and state that, with Divine permission and the approval of Friends, they intend marriage with each other. The meeting then appoints a committee to see that there are no similar engagements between them and others, and about a month afterward, if reported clear, they proceed. In a public meeting for worship, after a considerable time of silence, they rise, and taking each other by the hand the man solemnly says: "In the presence of the Lord and this assembly, I take —— —— to be my wedded wife, promising, with Divine assistance, to be unto her a loving and faithful husband until death shall separate us."

The woman then repeats the same form, with the necessary change of terms to adapt it to her case. A formal certificate setting forth these facts is then produced and read, and the parties sign it, and as many of the company as desire to do so, subscribe their names as witnesses.

The Presbyterians, Methodists, Baptists, and other denominations of Christians generally, have no established marriage ceremony, but in all cases the parties give their verbal consent to the act of taking each other as husband and wife, when the minister pronounces them such, and asks God's blessing upon the union in a brief prayer.

An Exhortation.

In the words of St. Paul, I exhort you, who are a husband, to love your wife, even as you love yourself. Give honor to her, as the more delicate vessel; respect the delicacy of her frame and the delicacy of her mind. Continue through life the same attention, the same manly tenderness, which in youth

gained her affections. Reflect, that, though her bodily charms are decayed as she is advanced in age, yet that her mental charms are increased; and that, though novelty is worn off, yet that habit and a thousand acts of kindness have strengthened your mutual friendship. Devote yourself to her; and after the hours of business, let the pleasures which you most highly prize be found in her society.

I exhort you, who are a wife, to be gentle and condescending to your husband. Let the influence which you possess over him arise from the mildness of your manners and the discretion of your conduct. While you are careful to adorn your person with neat and clean apparel,—for no woman can long preserve affection if she is negligent on this point,—be still more attentive in ornamenting your mind with meekness and peace, with cheerfulness and good-humor. Lighten the cares and chase away the vexations to which men in their commerce with the world are unavoidably exposed, by rendering his house pleasant to your husband. Keep at home; let your employments be domestic, and your pleasures domestic.

To both husband and wife I say: Preserve a strict guard over your tongues, that you never utter anything which is rude, contemptuous, or severe; and over your tempers, that you never appear sullen and morose. Endeavor to be perfect yourselves, but expect not too much from each other. If any offense arise, forgive it; and think not that a human being can be exempt from faults.—*Dr. Freeman.*

A Marriage Prayer.

O Lord, we thy servants have now entered into a new relation to each other, the holy estate of matrimony. We humbly implore thy blessing upon us, that we may faithfully perform the vow and covenant betwixt us, and may for ever remain, as long as we live, in perfect love and peace together, always living according to thy holy law. Teach us by thy good spirit to bear with each other's infirmities, to love each other with a pure, fervent, and sincere affection, next in degree to that we owe thee. Grant us, if it please thee, health of

body and soundness of mind, and enable us to promote the joy and to alleviate the sorrows of each other; to love our parents, relatives, and friends with increased affection; and finally, grant, O Holy Father, that this new and most intimate connection, by thy special blessing, may minister abundantly to our comfort and happiness here on earth, and, above all, serve the better to prepare us for a happy immortality in thy kingdom above. Through Jesus Christ, our Lord.—*Judge Smith.*

Advice to the Married.

Should erring nature casual faults disclose,
Wound not the breast that harbors your repose;
For every grief that breast from you shall prove
Is one link broken in the chain of love.
Soon, with their objects, other woes are past,
But pains from those we love are pains that last
Though faults or follies from reproach may fly,
Yet in its shade the tender passions die.

Love, like the flower that courts the sun's kind ray,
Will flourish only in the smiles of day;
Distrust's cold air the generous plant annoys,
And one chill blight of dire contempt destroys.
O shun, my friend, avoid that dangerous coast
Where peace expires and fair affection's lost!
By wit, by grief, by anger urged, forbear
The speech contemptuous and the scornful air.

—*Dr. John Langhorne.*

Marriage Hymns.

I.

When on her Maker's bosom
The new-born earth was laid,
And nature's opening blossom
Its fairest bloom displayed;
When all with fruits and flowers
The laughing soil was dressed,
And Eden's fragrant bowers
Received their human guest,—

No sin his face defiling,
The heir of nature stood,
And God, benignly smiling,
Beheld that all was good.

Yet in that hour of blessing
A single want was known,—
A wish the heart distressing,—
For Adam was alone.

O God of pure affection,
By men and saints adored,
O give us thy protection
Around this nuptial board!
May thy rich bounties ever
To wedded love be shown,
And no rude hand dissever
Whom thou hast linked in one!

—*Bishop Heber.*

II.

Not for the summer's hour alone,
When skies resplendent shine,
And youth and pleasure fill the throne,
Our hearts and hands we join;

But for those stern and wintry days
Of sorrow, pain, and fear,
When Heaven's wise discipline doth make
Our earthly journey drear.

Not for this span of life alone,
Which like a blast doth fly,
And as the transient flowers of grass,
Just blossom, droop, and die;

But for a being without end,
This vow of love we take.
Grant us, O God, one home at last,
For thy great mercy's sake!

—*Mrs. Sigourney.*

X.

Ethics of Marriage.

Rejoice with the wife of thy youth, and be thou always satisfied with her love; for she is thy companion and the wife of thy covenant.—*Bible.*

The kindest and the happiest pair
Will find occasion to forbear,
And something, every day they live,
To pity, and perhaps forgive.

Love as a Law.

AS love is the basis of marriage, so should it be the law of married life; and if love guide us in our relations with husband or wife, need we rules of conduct or lessons in domestic etiquette? Love seeks the good of the beloved object—desires to promote the dear one's happiness, and avert sorrow, care, and pain. We may leave love to find out the ways and means of doing this, and need not fetter affection with formulas. It will do the right thing at the right time, fall short in nothing, and never transcend its bounds; being ever, as the poet characterizes it,

An angel guest in earthly home.

This is our highest ideal—our notion of that perfect love which casteth out selfishness, which never forgets its divine origin, is always mindful of its sacred office, and whose azure wings are never bedrabbled in the mire of earthly grossness; but lovers, wives, and husbands are poor, imperfect mortals, after all, and there are few married couples who may not profit by some well-considered hints in regard to the minor morals of matrimonial and domestic life. Truly—

The kindest and the happiest pair
Will find occasion to forbear;
And something, every day they live,
To pity, and perhaps forgive.

Those who have no need of the following kindly-meant suggestions are at liberty to skip over them, but we fear that few of us can say we are always guided by an unselfish love, and are therefore "a law unto ourselves."

Matrimonial Fidelity.

"The first duty which married persons owe to each other —a duty so sacred that even a suspicion breathed upon it will blight their happiness to the roots—is to maintain that sacred and unalterable fidelity toward each other to which they are sworn by their bridal vows." This fidelity implies something more than the avoidance of those overt acts of conjugal transgression which shock the moral sense of community and awaken public indignation. There may be folly and wrong where there is no actual violation of the law of the land. The moth may flit about the lamp-flame for a time without falling into it; and a flirtation may originate in vanity or pique, and end in nothing worse than a brief infatuation on one side and a few keen pangs of jealousy on the other; but the danger of more serious results is fearful. Beware, then, of the slightest approach to trifling with the holy bonds you have assumed. Let there be no cause for a single anxious thought, for one hour of disquiet or doubt on the part of the one you have sworn to love and cherish. That one must be first in your thoughts always. The hopes, the plans, the happiness of husband and wife are bound up together. We can not divide the most sacred sympathies of our nature between our lawful mate and another person.

"Thine own, *forever* thine," is the language of the true husband or wife. We may have father, mother, brothers, sisters, friends—all near and dear to us; but before all, and above all, must be the one to whom we have given the hand and the heart in marriage. Poverty may benumb the soul with icy hand; misfortunes may darken our pathway; sickness may lay us low; beauty may fade and strength depart, but love and constancy are but a name if they live not through all.

Mutual Confidence.

Married people who would live happily together must treat each other with perfect confidence, and be strictly honest and unreserved in their intercourse. Duplicity, even in the smallest matters, must be carefully avoided. A wife must not deceive a husband, or a husband his wife, in anything. When one gets into the habit of doing anything of which he or she is ashamed to speak to the one who should be as another self, there is the beginning of a course of wrong-doing of which no one can foresee the end. With the first detected deception—and deception seldom remains long undetected—there comes a loss of confidence, which it is almost impossible to fully restore; but with mutual unreserved honesty of purpose and complete openness, there will come a faith in each other which nothing can shake. Where such honesty, frankness, and confidence exist, there can be no room for jealousy, no grounds for bitterness and strife.

Charity and Forbearance.

No one is free from faults. If courtship has not revealed them to the lovers, marriage will certainly remove the vail, and show each to the other with the failings, foibles, and weaknesses of our imperfect humanity. Love, like charity, may cover a multitude of sins, but it can not make us blind to the faults of character and the errors of habit which we shall inevitably discover in the beloved; but the discoveries we may make should not alienate us in any degree or cool our love; for while we see some things that we do not approve, we should bear in mind the fact, that we probably have as many and as great faults as our companion, and that there will be need of constant mutual forbearance and charity.

It is a duty we owe to our friends, and especially to our best of all earthly friends—our wife or husband—to remind them, in a spirit of kindness and charity, of their faults, with a view to their correction. We must not do this in a censorious and self-righteous spirit, but considerately and tenderly, and we must not manifest impatience if the habits of years are not wholly abandoned in a week.

When a husband and wife can not think alike on any particular subject, they can at least "agree to disagree," and not allow a slight difference of opinion to cause unkind feelings or estrangement. Be tolerant everywhere, but especially at home.

"The great want in families," says some one, "is justice and reciprocity, and that forbearance which it is necessary for mortals always to exercise toward each other. We willingly accept it from others, but are we willing to give it in return? We establish a claim on some incidental circumstance, or the bare fact of relationship, and impose burdens and accept kindness without a thought of obligation on our part."

Matrimonial Politeness.

The husband should never cease to be a *lover*, or fail in any of those delicate attentions and tender expressions of affectionate solicitude which marked his intercourse before marriage with his heart's queen. All the respectful deference; every courteous observance; all the self-sacrificing devotion that can be claimed by the mistress is certainly due to the wife, and he is no true husband and no true gentleman who habitually withholds them. It is not enough that you honor, respect, and love your wife. You must put this honor, respect, and love into the forms of speech and action. Let no unkind word, no seeming indifference, no lack of the little attentions due her, remind her sadly of the sweet days of courtship and the honeymoon. Surely the love which you then thought would be cheaply purchased at the price of a world is worth all your care to preserve. Is not the wife more, better, and dearer than the sweetheart? It is probably your own fault if she be not. The chosen companion of your life, the mother of your children, the sharer of all your joys and sorrows, as she possesses the highest place in your affections, should have the best place everywhere, the politest attentions, the softest, kindest words, the tenderest care. Love, duty, and good manners alike require it.

And has the wife no duties? Have the courteous observances, the tender watchfulness, the pleasant words, the never-

tiring devotion which won your smiles, your spoken thanks, your kisses—your very self—in days gone by, now lost their value? Does not the husband rightly claim as much as the lover? If you find him less observant of the little courtesies due you, may not this be owing to the fact that you sometimes fail to reward him with the same sweet thanks and sweeter smiles? Ask your own heart.

Have the comfort and happiness of your husband always in view, and let him see and feel that you still look up to him with trust and affection—that the love of other days has not grown cold. Dress for his eyes more scrupulously than for all the rest of the world; make yourself and your home beautiful for his sake; try to beguile him from his cares; retain his affections in the same way that you won them. Be polite even to your husband.*

Let there be a place at home sacred from all ideas of toil—a sanctum of domestic love and sociability, where never intrude the cross word and sour look. With a pleasant greeting and smile welcome him as he comes from the sharp conflict with his fellows. You say, "Are we always to wear a smiling face to chase away his frown? The children have been vexatious, can we always bear it smilingly?" Know this, wives, that when assured of an habitually pleasant reception, the frown will be left at the office, put from the face, closed with the ledger. It is utterly impossible to do otherwise, for like begets like, as surely as operate nature's laws. Become to him a necessary part of himself, a wife in every respect, and he will not fail to respond.

A Lesson for Well-Disposed Wives.

"Why is it," asked a lady, "that so many men are anxious to get rid of their wives?" "Because," was the reply, "so few women exert themselves after marriage to make their presence indispensable to the happiness of their husbands." When husband and wife have become thoroughly accustomed to each other—when all the little battery of charms which

* See "How to Behave," a Manual of Republican Etiquette, etc. New York S. R. Wells. Price, 75 cents.

each played off so skillfully before the wedding-day had been exhausted—too many seem to think that nothing remains but the clanking of the legal chains which bind them to each other. The wife seeks to develop in her affections no new attraction for her husband; and the latter, perceiving the *lapsus*, begins to brood over an uncongeniality which does not exist, and to magnify the ills that do exist into insuperable obstacles in the way of his earthly felicity. This is the true secret. The woman who charmed before marriage can charm afterward, if she will, though not, of course, by the same means. There are a thousand ways, if she will only study them out, in which she can make home so attractive that her husband will unconsciously dislike to absent himself from it, and so she can readily make herself the particular deity of the domestic paradise. This done, she may quietly laugh at all attempts to alienate her husband's inclinations; and with these inclinations will always go, in such cases, his active judgment.

The Renewal of Affection.

Were all married couples perfectly mated, the trying hour here so feelingly described would never come, and the good advice which follows would never be needed; but all are not perfectly mated, and the writer's words will not be reprinted here in vain:

"When the honeymoon passes away, setting behind dull mountains, or dipping silently into the stormy sea of life, the trying hour of married life has come. Between the parties there are no more illusions. The feverish desire of possession has gone, and all excitement receded. Then begins, or should, the business of adaptation. If they find they do not love one another as they thought they did, they should double their assiduous attentions to one another, and be jealous of everything which tends in the slightest way to separate them. Life is too precious to be thrown away in secret regrets or open differences. And let me say to every one to whom the romance of life has fled, and who are discontented in the slightest degree with their conditions and relations, begin this reconciliation at once.

"Renew the attentions of earlier days. Draw your hearts close together. Talk the thing all over. Prayerfully—aye, prayerfully—acknowledge your faults to one another, and determine that henceforth you will be all in all to each other, and my word for it, you shall find in your relation the sweetest joy earth has for you. There is no other way for you to do. If you are not happy at home you must be happy abroad; the man or woman who has settled down upon the conviction that he or she is attached for life to an uncongenial yoke-fellow, and that there is no way to escape, has lost life; there is no effort too costly to make which can restore to its setting upon the bosom the missing pearl."

We may add, that just in proportion as the beginners become agreed, will they assimilate and become as one in spirit, and to resemble each other in body as well as in mind.

Again: children born in happy and loving wedlock will be more comely, more beautiful, more perfect. Children born in *unhappy* wedlock are less favorably organized, less happily disposed, less comely and beautiful. Loving parents, loving children; quarreling parents, quarreling children. This is the rule. Therefore, for the sake of posterity, we are in duty bound to cultivate the more amiable qualities, and keep the passions in subjection. One of the means by which to do this is to "know ourselves;" and another, to act according to the precepts of the Christian religion. Grace comes by seeking.

A Word to Husbands.

Make allowances for your wife's share of the great inheritance of human nature. Do not expect her to smile in unmoved serenity when children are ungovernable, servants are in high rebellion, and husband comes home cross and hungry. If she is a little petulant, do not bang doors by way of soothing her temper. Just remember that a pleasant word or two, the touch of a kindly hand, or the light of a pitying eye will act like oil on the troubled waters. Even *men* are known to get out of patience sometimes, therefore be not astonished at woman's occasional lapse of self-control!

Do not suppose it at all derogatory to your dignity to remember the small, sweet courtesies of life where your wife is concerned. Why should a man be ashamed of politeness to his own wife, when he would step forward in an instant to render a like service to any other lady?

Because a man has married a woman, does it necessarily follow that thenceforward he is exonerated from all the duties of ordinary civility toward her? By all the wedding rings in Christendom, *no!*

If your wife pin a fresh rosebud in your button-hole when you go forth to business in the morning, be careful to present her with heartsease on your return at night. Some men grow suddenly ashamed of an unassuming pot of fragrant mignonette, if a wealthy friend happens to present them with a few flowers from his conservatory, and hide it away in some obscure corner to make room for the brilliant but scentless exotics. Wives are not unfrequently treated after a similar fashion; and perhaps it would be well for their fastidious "lords and masters" to jot down the following lines upon the tablets of their memories:

"As the myrtle, whose perfume enriches the bower,
Is prized far beyond e'en the gaudiest flower;
So a wife, who a household can skillfully rule,
Is a jewel of price to all men—save a fool."

Inordinate Affection.

Love of husband or wife must not be allowed to draw our hearts away from God. Rev. George Jarvis Geer, D.D., of St. Timothy's church, New York, in one of his sermons truly and beautifully says:

"St. Paul draws an illustration from holy connubial love, to set forth more clearly the love of Christ for the Church. He draws a parallel between them: 'So ought men to love their wives as their own bodies; he that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church.' But the love of God is to be sacred above every other affection. Without Him, no other objects of love would have been given to us, nor would they be preserved to us a single moment, nor

would we have any capability whatsoever of loving. All things in the kingdom of God, in the universe, are beautiful only as proper proportion and due relation are maintained. An inordinate affection is an affection out of place—out of proportion—one which throws its betters in the shade. You may hold a very small object so near to the eye as to shut out the light of the sun; so you may bring a trifling object so very near to your heart—you may make so much of it—you may love it so intensely that the love of God will be impossible."

Scriptural Injunctions.

Husbands, love your wives, and be not bitter against them.

Let every one of you, in particular, so love his wife even as himself. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself; for no man ever yet hated his own flesh.

Husbands, love your wives, even as Christ also loved the Church, and gave himself for it.

Ye husbands, dwell with your wives according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life.

Rejoice with the wife of thy youth, and be thou satisfied always with her love; for she is thy companion and the wife of thy covenant.

Wives, submit yourselves unto your own husbands, as unto the Lord; for the husband is the head of the wife, even as Christ is the head of the Church.

Let the wife see that she reverence her husband.

Ye wives, be in subjection to your own husbands; that if any obey not the word, they also may, without the word, be won by the conversation of the wives, while they behold your chaste conversation, coupled with fear.

For after this manner, in the old time, the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him lord, whose daughters ye are, as long as ye do well.

A virtuous woman is a crown to her husband.

A prudent wife is from the Lord. The heart of her husband doth safely trust in her; she will do him good, and not evil, all the days of her life. She openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up and call her blessed: her husband also, and he praiseth her.—*The Scriptures.*

Duties at Home.

You who have taken a wife from a happy home of kindred hearts and kind companionship, have you given to her all of your time which you could spare, have you endeavored to make amends to her for the loss of these friends? Have you joined with her in her endeavors to open the minds of your children and give them good moral lessons? Have you strengthened her mind with advice, kindness, and good books? Have you spent your evenings with her in the cultivation of intellectual, moral, or social excellence? Have you looked upon her as an immortal being, as well as yourself? Has her improvement been as much your aim as your own? Has your desire been to "love her," as St. Paul commands you, and to see her "holy and without blemish?" Has your kind word soothed the irritation of her brow? Has your arm supported her in the day of trial and trouble? Have you truly been a helpmate to her whom you have sworn before God to love and cherish? Husband! husband! shut not your heart against these words. You are her senior, you have mixed more in the world, and you have gained knowledge of human nature, and thus of human weakness. Let this knowledge add to your desire to serve, to assist, and to cherish her in all Christian virtues. Let your children have the example before them of parents bound by one tie, one hope, united here and forever, whom no cross can sever, and whose pure minds cast a bright reflection upon all around. You whose married life has been short, aid and counsel your young wives. Let their troubles be yours, and their joys also. Rejoice with them in their happy trifles, soothe them in their sadness. Spare them all the hours you can from business, for it is their

due. And, wives! thank your husbands for it, and feel that your lot is a blessed one.

There is a picture, bright and beautiful, but nevertheless true, where hearts are united for mutual happiness and mutual improvement; where a kind voice cheers the wife in her hour of trouble, and where the shade of anxiety is chased from the husband's brow as he enters his home; where sickness is soothed by watchful love, and hope and faith burn brightly. For such there is a great reward, both here and hereafter, in their own and their families' spiritual happiness and growth, and in the blessed scenes of the world of spirits.

And, wives! do you also consult the tastes and dispositions of your husbands, and endeavor to give to them high and noble thoughts, lofty aims, and temporal comfort. Be ready to welcome them to their homes; gradually draw their thoughts while with you from business, and lead them to the regions of the beautiful in art and nature and the true and the divine in sentiment. Foster a love of the elegant and refined, and gradually will you see business, literature, and high moral culture blending in "sweet accord."

Mutual Help.

It was thus, surely, that intellectual beings of different sexes were intended by their great Creator to go through the world together: thus united, not only in hand and heart, but in principles, in intellect, in views, and in dispositions; each pursuing one common and noble end,—their own improvement, and the happiness of those around them,—by the different means appropriate to their situation; mutually correcting, sustaining, and strengthening each other; undegraded by all practices of tyranny on the one hand, and of deceit on the other; each finding a candid but severe judge in the understanding, and a warm and partial advocate in the heart of their companion; secure of a refuge from the vexations, the follies, the misunderstandings, and the evils of the world in the arms of each other, and in the inestimable enjoyments of undisturbed confidence and unrestained intimacy. — *Lady Rachel Russell.*

Let us Love One Another.

Let us love one another; not long may we stay
In this bleak world of mourning; some droop while 'tis day;
Others fade in the noon, and few linger till eve;
O, there breaks not a heart but leaves some one to grieve!
The fondest, the purest, the truest that met
Have still found the need to forgive and forget;
Then, O, though the hopes that we nourished decay,
Let us love one another as long as we stay!

Then let's love one another, 'midst sorrows the worst,
Unaltered and fond as we loved at the first;
Though the false wing of pleasure may change and forsake,
And the bright urn of wealth into particles break,
There are some sweet affections that wealth can not buy,
That cling but still closer when sorrow draws nigh,
And remain with us yet, though all else pass away;
Then let's love one another as long as we stay!

—*Charles Swain.*

How Conjugal Harmony is Sometimes Lost.

In true marriage, when all the conditions are favorable, and husband and wife spend much of their time together, there is a natural tendency to assimilate. Loving each other, and admiring each other's qualities, they insensibly take on each other's characteristics, and finally grow into a strong personal resemblance to each other. Examples of this conjugal resemblance, in couples who have lived long in happy marriage relations, may be pointed out in almost every neighborhood. The harmony between such married people, instead of being lost or broken up by constantly recurring discords, becomes, year by year, sweeter and more complete; but there are cases in which the opposite result takes place. A good degree of congeniality may exist at the time of marriage, but may afterward be lost. Instead of climbing the hill of life hand in hand, as they should, they become separated in the crowd, and one is left far behind. They no longer see things from the same point of view, and the unity of thought and feeling which existed at first is destroyed.

Sometimes the wife, confined at home by domestic duties;

debarred by maternity and the care of her children from mingling in society; deprived, mainly by lack of time and opportunity, of the advantages of lectures and books; and finally, perhaps, losing her taste for intellectual pursuits, remains stationary, or rather deteriorates, intellectually, while the husband, mingling constantly in society with cultivated people, brought into daily contact with the great movements of the day, reading, thinking, and attending lectures, is constantly advancing—gaining new ideas, new views of life, new interests, and new aspirations. The congeniality which drew them together in the beginning no longer exists. Harmony is lost. Instead of growing toward each other, they have grown far apart—become mentally strangers to each other.

In other cases it is the husband who falls behind in the journey of life. Giving himself up entirely to business; spending his days in his counting-room; going home fatigued, listless, and indisposed to study, conversation, or thought, he neglects books, loses his interest in the new ideas and movements of the age, and instead of leading onward and upward the mind of his intelligent and perhaps ambitious wife, leaves her to find in others the intellectual companionship she craves. Relieved mainly from household cares by a housekeeper and servants, she reads, thinks, goes into society, mingles with cultivated and progressive people, and is constantly advancing in the path of mental improvement. There is the same loss of harmony as in the other case, and the final results are generally more disastrous. The husband can tolerate intellectual inferiority on the part of the wife, though it may cause him to seek elsewhere the sympathy he needs in his pursuits and aspirations; but the wife is in danger of despising the inferior husband, and the bonds which link her to him sometimes become intolerable, and are perhaps sundered, to the utter ruin of the happiness of both.

Young married couples should think of this in time. Remember that growth is a law of nature. But if the conditions are unfavorable we become dwarfed and deteriorate, instead of improving. You should strive to attain the conditions requisite for mental progress, and to equalize them so as to

grow up together in mind, as it were, keeping step in the onward march of life. There can be no solid and satisfactory happiness in the conjugal relation without a close sympathy in thought and feeling. To secure this, you must marry congenial partners; and to retain it, you must perpetuate the harmonious conditions existing at marriage by equal advantages, so far as possible, for mental improvement after marriage. Be together as much as possible; read the same books and periodicals; talk about what you read; attend lectures; go together into society, or spend your evenings together at home; and in all things help each other to be true and good, to grow in grace, and in that knowledge which maketh wise unto salvation.

I saw two clouds at morning,
  Tinged with the rising sun,
And in the dawn they floated on,
  And mingled into one:
I thought that morning cloud was blest,
It moved so sweetly to the west.

I saw two summer currents
  Flow smoothly to their meeting,
And join their course, with silent force,
  In peace each other greeting:
Calm was their course, through banks of green,
While dimpling eddies played between.

Such be your gentle motion,
  Till life's last pulse shall beat;
Like summer's beam and summer's stream
  Float on, in joy, to meet
A calmer sea, where storms shall cease,—
A purer sky, where all is peace.

—*Brainard.*

XI.

Second Marriages.

But loved he never after? Came there none
To roll the stone from his sepulchral heart,
And sit in it an angel?—*Bailey.*

Theory and Practice.

THERE is a very general theoretical opposition to second marriages on the part of those who look upon the union of husband and wife from the standpoint of sentiment alone. "It is a union of souls," they say, "as well as of bodies, and as these souls are immortal, death can not dissolve it. We can love but once·

> If the love of the heart be blighted, it buddeth not again;
> If that pleasant song be forgotten, it is to be learned no more."

Marriage may be a union of souls—we believe it is such in its highest phase, and that it may, in a certain sense, link to each other in heaven those whom it bound on earth; but as they there "neither marry nor are given in marriage," we infer that the spiritual tie which will there unite congenial souls has little in common with our earthly relations, and may be entirely consistent with several mortal loves and marriages; for it is not true, as experience daily proves, that men and women love but once; and a second love, or even a third love, may be as strong, as pure, and as constant, if not so ardent, as a first love.

A circumstance which tells with more force, perhaps, than any argument we can urge against the opponents of second marriages is the fact that the most eminent of them have indorsed such unions practically, thus repudiating their own teachings; and it may be fair to claim that those who, rejoic-

ing in a first marriage or anticipating one, write able articles or cutting philippics against second marriages, utterly neutralize their own writings, not to say repudiate and disapprove them, when they enter a second time into the marriage relation, especially if that second marriage prove a happy one.

Historical Facts.

Among the ancient Greeks a widow seldom contracted a second marriage, although not expressly forbidden to do so. When one did so, she waited at least five years or more in widowhood. It is possible that they did not generally find matrimony so pleasant a state as to be anxious to return to it.

In India, according to Madame Ida Pfeiffer, the girls of every family are betrothed when they are only a few months old; and should the bridegroom that is to be die immediately after, the child is considered a widow, and can not marry again. The estate of widowhood is considered a great misfortune, since it is believed that only those women are placed in it who in some state of pre-existence had deserved such punishment. The *suttee*, or immolation of the widow on the funeral pile of her husband, was formerly common, but has been abolished through the influence of the British Government.

The laws of Moses encouraged and regulated the marriage of widows. If a man died childless, his brother was expected to marry his widow, and thus perpetuate the family name. The Apostle Paul, too, while he exhorts the churches to honor them who are "widows indeed," also exhorts the younger widows to marry. (1 *Tim.* v. 4.)

At the present time, among civilized nations, second marriages are almost universally allowed, if not always approved; so that the verdict of the world is certainly in their favor.

A Case Supposed.

Suppose a man and a woman marry for companionship and for love; if they have offspring, they generally have pleasure in the protection, rearing, maintenance, and education of that offspring, for the parentive pleasure does not end with the

parental act, but follows the offspring through all its development, culture, establishment, and life. If by some accident or disease one of the parties be removed at the end of the first month of the first year of the marriage,—and to make the case strong, we will suppose that no fruit of the marriage has resulted,—what shall the surviving companion do? Let us still further suppose two persons widowed in the same manner, one a male, the other a female—shall they wander solitary through life? Who will they serve by so doing? In the life to come "they neither marry nor are given in marriage," and the one who has gone hence will have no occasion to complain; and if this widowed husband and widowed wife are adapted to each other, and might have formed an appropriate first marriage, whom do they wrong by being married? and if by marriage each can be rendered happy in companionship and in the parental relation, as well as in the conjugal, why hsall they not marry? Are there any scientific or moral objections? We do not see any; and it is not complimentary to the institution for those who have had experience in it to refuse a favorable opportunity to re-enter its sacred halls. Such conduct is calculated to give the impression that they have not found the marriage relation a pleasant one.

Second Love.

Who shall say that a well-organized man or woman can not love a second time? If there be any such, let *them* live singly. There are some who marry unwisely at first, and, having lost their yoke-fellow—we can not say mate—may possibly, yea, probably, marry a second time happily. It is true that some marry well once, but make a bad second marriage; but this result is simply incidental to human or finite action. If all first marriages could be shown to be happy, and all, or nearly all, second marriages unhappy, we would say a case was made against second marriages; but we venture an opinion, and have better reason than we may state for believing the opinion to be true, that second marriages, arranged according to more mature judgment, are quite as likely to be happy as the first. When persons marry who are igno-

rant of the organization and real disposition of each other, each expects unalloyed happiness; all the ills of life are to be left behind at the altar. In time they awake to their disappointment, find themselves mated to a frail mortal like themselves, with ill-temper and perverse tendencies; and this frets them. Each expects more from the other than is reasonable under the circumstances, and not receiving it, the courtship, with all its gentleness and self-sacrifice, is not made perennial, as had been hoped. Mutual recrimination is the result, and sometimes a whole lifetime is embittered by this mutual disappointment, mutual ill-nature, and foolish fault-finding.

Profiting by Experience.

Should either one of these persons be left in widowhood and re-marry, no sublime expectations of unalloyed bliss are entertained, and the person resolves to avoid the errors of the first marriage, viz., the first sharp word, the first unkind remark, the first ungenerous inference or exaction. Let us suppose a widower marries a widow, and each enters the relation with this idea—"I will not fall into the errors of my first marriage," and for ten, twenty, thirty, or forty years there is not so much disagreement between them as either had in the first marriage in a single year, who shall say that the last marriage did not bring any better conditions for happiness than the first? but the experience of the first taught each forbearance and self-control. Indeed, many persons marry a worse companion than their first, and live ten times more agreeably, because more reasonable in their own conduct.

Late Second Marriages.

But it may be asked, What of persons who have lived in one marriage until a family has been raised and settled, and when the ardor of youthful love and the promptings of nature to obey the first commandment, to "replenish the earth," have passed? In regard to such marriages, *companionship* may be a sufficient reason. Why should a man and his wife remain together in the marriage relation after they have raised a family and sent it forth into the world? It would be an-

swered, for companionship. If raising a family is the only object served by marriage, then, when the family is raised, why not separate? This is true with wolves,—their mating continues until the whelps can take care of themselves; while the lion and eagle, nobler than the wolf, remain through life constantly in companionship.

If after a family be raised one of the companions die, and if companionship be desirable, why may not the surviving one marry for the sake of that serene companionship which belongs to marriage in middle or advanced life? We can see no valid objection.

We have seen very many second and even third marriages, men and women, fifty-five or sixty years old, living ten or twenty years together, a kind of happy "Indian summer," and seeming to enjoy each other's society quite as well as they who have "clam the hill thegither."

The Meddling of Relatives.

It will generally be found that second marriages in which there is difficulty, disagreement, or disturbance, owe such disturbance to their children, who feel themselves interested in their parent's estate, or the disagreement is fomented by the friends of the children outside of the family respecting property. There is nothing more common than for a pert miss of fifteen or a beardless boy of eighteen, who have been cradled in parental affection, setting up their raw will and judgment against a father in the prime of manhood, who is left lonely, because he chooses to marry again. Four or five years at most will generally send the daughter to a home of her own; another year or two makes a man of the boy, when he will marry as he chooses, possibly without the advice of either father or friends. These children may fear, perchance, that another brood of children will divide the property, no dollar of which they ever earned, while the father, who has strong love for his children, has carefully educated, reared, guided, and sustained them to maturity. Such children are much to blame for calling in question such a father in reference to any honorable course of his; and public sentiment

created to his disadvantage by children or the friends of the first wife is, we think, execrable.

About Step-Mothers.

Step-mothers are spoken against, and sometimes they deserve it; but we think they must be superhuman to escape criticism, surrounded as they generally are by such ungenerous critics. Step-mothers, we repeat, are spoken against, and we may be permitted to remark that we know not a few instances in which a second mother in all respects was a better mother to the step-children than their own would have been. The step-mother had a better temper, a better judgment, more affection, more wisdom, and more everything that the child needed; and for that child the day its father brought a step-mother into his house was the dawn of light, joy, and prosperity.

We approve of good second marriages—those which are properly adjusted by a wise selection of partners—and we approve of no other kind for first marriages. We think there is no law of nature against second marriages, and we regard that man or woman as supremely narrow-minded and selfish who exacts a promise on the dying bed from the survivor never again to marry. There are quite as many men and women who, on their death-bed, counsel the survivor to marry, and, in certain instances, even kindly suggest to one to take their place.

Those who inveigh against second marriages generally have that exclusiveness of love and that element of jealousy which teaches them that in case of their death it would be a satisfactory reflection, that the survivor would never receive the love or caresses of any other person. We think an hour in the other life would obliterate such an idea. Widowers, especially, often show great folly and inconsistency in hastily or inconsiderately paying addresses and marrying again; but such folly of individuals does not invalidate the great law of love, and can not be properly brought forward as an argument against second marriages.

XI.

Jealousy—Its Cause and Cure.

Oh, beware, my lord, of jealousy;
It is the green-eyed monster which doth mock
The meat it feeds on.—*Shakspeare.*

It is jealousy's peculiar nature
To swell small things to great; nay, out of naught
To conjure much; and then to lose its reason
Amid the hideous phantoms it has formed.—*Young.*

Love and Jealousy.

THE passion of love gives rise to the feeling most commonly recognized as jealousy. In fact, it has passed into a proverb, "that true love and jealousy are near akin," and that no one thoroughly possessed by the tender passion can look calmly on when others seek the favor and society of the person beloved. We have known persons of superior intellect and discrimination exhibit extravagant emotion, and say and do improper things, when they supposed themselves superseded, or likely to be, in the affections of those for whom they had conceived a strong attachment.

Shakspeare, in the play of Othello, has wrought out in all the force and fire of heated words this most potent sort of jealousy. In the third act, Iago is represented as saying,

"But, oh, what damned minutes tells he o'er,
Who dotes, yet doubts; suspects, yet fondly loves."

In love affairs it is probable that every person is capable of expressing the feeling. Many may be unconscious of it, because the circumstances for calling it out do not exist in their case. They love but once, and that love being kindly and cordially reciprocated, and there being no rivalry before the

jugal union, and no conduct on the part of the companion ər marriage calculated to awaken jealousy, they carry the alous element latent through life, with the self-congratula-ɔn, "I have no jealousy in my nature." But they only need word or a look on the part of the companion calculated to how a preference for another, to arouse in themselves the sleeping giant—jealousy.

Terrible Effects of Jealousy.

How many happy homes have been broken up by this influence! The suspicions of jealousy once entertained by one of those whom the rites of the Church linked into what on their memorable wedding-day they deemed a happy union, engender feelings whose cold impress remains in the heart long after they have been found altogether baseless.

The deeply enamored maiden eyes with keen distrust and pain the polite attentions given by the lord of her heart to another; and the passionate lover raves and reproaches the star of his affections if she carelessly smile on a gentleman acquaintance.

An honest and considerate husband or wife of true religious tendencies will give no occasion for jealousy. The low, lewd, and weak are not expected to regulate themselves; and hence the jail, the prison, and the asylum. Is the reader afflicted with the infirmity of jealousy? Let him pray God to be delivered. Does the young wife feel neglected, and is she fearing her husband's interests and attentions are being improperly shared by another? Let her also seek consolation in prayer, and together let them pray to be delivered from temptation.

The more intense the feeling experienced by one, the greater the number of faculties employed in its agitation; so the greater the number of faculties employed in forming an attachment, the more painful the feelings when that attachment is interrupted. Hence, also, the jealousy among human beings in consequence of real or imaginary unfaithfulness, or the fear of rivalry in love matters, is intense and powerful in proportion to the extent of the mental organization unfortu-

nately affected by it. An animal or a man in whom only Amativeness is offended, is appeased when the rival is vanquished or so removed as not to offer further opposition. Moreover, he has no unkind feeling toward his mate. With higher natures, in whom Conjugality, or Union for Life, together with Friendship, the intellectual, the moral, and esthetic faculties take part in the make-up of the love-emotion, we find the jealousy of any infidelity or disturbance of the love-relation quick, sensitive, intense, and powerful.

Morbid Jealousy.

Shakspeare says—

> "Trifles light as air
> Are to the jealous confirmations strong
> As proofs of holy writ."

This is when jealousy has become a morbid condition of the mind which distorts appearances, creates its own occasions, and would suspect vestal purity. This is a selfish and suspicious action of the love-feelings, and is an exceedingly unfortunate mental condition, whether it come by inheritance in whole or in part of a diseased or badly constituted organization; whether it be induced by ill health, or provoked by improper social culture or social misadaptation. Novel-reading and the drama seem to excite the imaginative elements of human nature, especially in connection with the social feelings, thereby tending to promote in mankind the spirit of jealousy, for it is among the classes most devoted to these that this passion in some of its varied forms seems to be most frequently and painfully manifested. When Amativeness, Conjugality, and Friendship have become intensely excited in jealousy, and Combativeness and Destructiveness, sympathizing as they do, also become morbid, there sometimes occurs a species of madness which results in the murder of the real or imaginary offender, followed by the suicide of the infatuated victim of jealousy.

How to Cure Jealousy.

In all these forms of jealousy, it will be seen that the moral

and religious elements of our nature seem to have taken no part. We are quite certain that none of the moral faculties enter into the production of jealousy. The conduct that awakens jealousy may be, and is, condemned by the moral nature of the victim; but that conduct is alike condemned by the moral feelings of all that behold it, though they are not made jealous or otherwise personally affected by it. It would seem, then, that the only sure remedy for jealousy is to be found in the strength and right action of the moral and religious nature.

Those who are inclined to give occasion for jealousy are certainly under the domination of the carnal elements of their being; and those also who are prone to be jealous—they are *idolaters*, and "love the creature more than the Creator"—are not sufficiently imbued with a sense of God's presence and of the glory and reality of the higher life. They are too much "of the earth, earthy," and should seek to secure the subordination of their animal and selfish feelings by temperate and careful living, thus mitigating the feverish and abnormal state of the nervous system. They should endeavor to strengthen the action and influence of the moral feelings by the most diligent religious culture. Few persons are aware what a powerful aid to the subduing of animal and malign passions is the sincere and earnest use of the devotional part of our nature. He who with child-like faith can look up to his Father in heaven, and in humble trust and confidence commit his interests, his all, in this life and the next, to Him, will gain such moral strength, and such clearness of spiritual vision, as to see, in the light of the higher life, that all the jealousies of this world, whether well or ill founded, are but the fruit of selfish impulses, in most cases perverted, and that they are as unchristian as they are productive of unhappiness.

XIII.

Separation and Divorce.

What, therefore, God hath joined together, let not man put asunder.—*Christ.*

What Christ Taught.

IN the Gospel according to St. Matthew, Jesus says: "Ye have heard that it hath been said by them of old time, Thou shalt not commit adultery: but I say unto you, That whoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

"It hath been said, Whoever shall put away his wife, let him give her a writing of divorcement; but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever marrieth her who is divorced committeth adultery.

"The Pharisees came unto him, tempting him, and saying, 'Is it lawful for a man to put away his wife for every cause?' and he answered and said unto them, 'Have ye not read that He which made them in the beginning, made them male and female, and said, For this cause shall a man leave father and mother and shall cleave unto his wife, and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What, therefore, God hath joined together, let not man put asunder.' They say unto him, 'Why did Moses command to give her a writing of divorcement and put her away?' He saith unto them, 'Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so: and I say unto you, Whoever shall put away his wife, except it shall be for fornication, and shall

marry another, committeth adultery; and whosoever marrieth her that is put away committeth adultery.'"

These statements are too explicit to need comment or admit misunderstanding; and they must settle the question of divorce in the minds of all who admit the absolute authority of our Saviour's teachings. The Church of Christ in all ages has therefore taught that the only proper ground for a divorce is connubial infidelity, which wholly subverts the moral significance of the marriage relation.

Legal Aspects of Divorce.

The first encroachment upon the Bible rule of divorce in any Christian country seems to have been made early in the reign of James I., when the absence of the husband for a series of years, without being heard from, was made a sufficient ground for the contraction of a new marriage. This was not designed as constituting a new cause for divorce, but simply as a declaration that long absence, without tidings being received, should be considered a good reason for supposing the husband to be dead. On this law the early colonists began to base their enactments, and the legislatures of the various States, reasoning with perfect logical correctness from its letter, have proceeded to increase the causes for separation, until in some States there is really nothing to prevent persons who have become dissatisfied with the conjugal yoke from throwing it off at will.

Laws of the Different States.

Divorces, as legal decrees, are of two kinds—*a vinculo matrimonii* (absolute divorce or a dissolution of the marriage tie) and *a mensa et thoro* (from bed and board).

A divorce from bed and board is granted in the following States:

In Delaware, Maine, Maryland, Massachusetts, New York, Kentucky, North Carolina, and South Carolina, for abandonment, willful desertion, or utter desertion; in Alabama, Connecticut, Delaware, Maine, Massachusetts, New Jersey, Kentucky, North Carolina, South Carolina, and New York, for

cruelty; in Georgia, Kentucky, North Carolina, and South Carolina, for habitual drunkenness; in Kentucky, North Carolina, and South Carolina, for gross personal indignities; in Connecticut, for same, rendering life burdensome; in Maine, Massachusetts, New Jersey, and Kentucky, for neglect to provide suitably for wife; in Georgia, for incompatibility of temper, or any cause deemed sufficient by the Court; in North Carolina, for extravagance of the husband, such as impoverishes the family; and in Wisconsin and New York, when the conduct of either party renders it unsafe for the other to cohabit with him or her.

A divorce from the bonds of matrimony is granted in the following States on the following grounds:

In all the States and Territories (except Utah) it is granted for adultery.

In the former Slave States it is granted for marriages between a white and negro or mulatto.

In all the States (except Alabama, Connecticut, New Jersey, New York, and Vermont) it is granted for impotency.

In most of the States and Territories (except Utah) the following are grounds on which to grant it: All marriages within the forbidden degrees; those effected by force or fraud; where either party is already married; where either party was, at the time of the marriage, under the age of consent; where either party, at the time of the marriage, was of unsound mind or an idiot. In some, however, among which is New York, a decree, declaring null and void the marriage contract, is granted instead.

In Arkansas, Florida, Indiana, Iowa, Minnesota, Oregon, and Wisconsin, it is granted for abandonment and willful desertion for one year; in Illinois, Kentucky, Missouri, Pennsylvania, and Tennessee, for the same for two years; in California, Connecticut, Georgia, Mississippi, New Hampshire, Ohio, Texas, and Vermont, for the same for three years; in Louisiana, Michigan, New Jersey, and Rhode Island, for the same for five years.

Conviction for an infamous crime is ground for such a divorce in Arkansas, Illinois, Indiana, Iowa, Louisiana, Minnesota,

Missouri, New Hampshire, Ohio, Oregon, and Tennessee. Imprisonment for two years is sufficient cause in California and Georgia; for three years in Michigan, Vermont, and Wisconsin; and for seven years in Massachusetts and Virginia.

Extreme cruelty is ground for such a divorce in New Hampshire, Maryland, Rhode Island, Pennsylvania, Georgia, Kentucky, Tennessee, Ohio, Louisiana, Indiana, Illinois, Missouri, Arkansas, Michigan, Florida, Texas, Iowa, Wisconsin, California, Minnesota, and Oregon. In Florida, it must have continued at least one year, and includes habitual indulgence of violent and ungovernable temper; in Illinois, at least two years.

In Arkansas, Florida, Indiana, Iowa, Louisiana, Minnesota, Rhode Island, and Wisconsin, it is granted on the ground of habitual drunkenness for one year; in Illinois and Missouri, the same for two years; in New Hampshire, the same for three years; and in Oregon, if contracted since marriage.

In Arkansas, Missouri, Oregon, Pennsylvania, and Texas, it is granted for personal indignities, outrages, and excesses which render life burdensome; in Indiana, Michigan, Rhode Island, and Vermont, for refusal or neglect of the husband to provide for the wife; in California and New Hampshire, for the same for three years; in Oregon, the same for one year; in Ohio and Rhode Island, for gross neglect of duty or misbehavior; in Missouri and Pennsylvania, for endangering or attempting the life of the complainant; in Georgia, for pregnancy of wife at time of marriage without husband's knowledge; in Tennessee, for same, if wife is white, of a black child; in Connecticut, where either party has been unheard of for seven years; in Vermont, the same for some years; in Missouri, for vagrancy on the part of the husband; in Indiana, for any cause the Court may deem sufficient; in Iowa, when it is evident the parties can not live in peace and happiness together; and in New Hampshire, where either party joins a sect believing the relation of husband and wife unlawful, and refuses to cohabit with the other for three years.

In New York, the imprisonment for life of either party renders them civilly dead, and leaves the other at liberty to marry again.

In a divorce on the ground of adultery, the guilty party can not legally marry again during the life of the other; but the innocent party is free to marry again at any time.

When a Divorce will be Denied.

The application for a divorce for adultery will be denied in the following cases:

In Alabama, Arkansas, California, Connecticut, Florida, Indiana, Iowa, Louisiana, Michigan, Mississippi, Missouri, New York, Pennsylvania, Rhode Island, Texas, Vermont, and Wisconsin, the property of a woman at marriage, together with all she acquires after marriage, remains her own and may be held by her free from all liability for her husband's debts.

In Alabama, Florida, Indiana, Louisiana, and Michigan, her personal estate (and in California, Iowa, Mississippi, Missouri, Pennsylvania, Texas, and Wisconsin, her separate estate generally) is liable for her debts contracted before marriage.

In North Carolina and Maryland (where all her personal earnings not exceeding one thousand dollars are also included) the property exempt from her husband's debts is confined to real estate. The exemption only remains for her life and her children's in Ohio and Connecticut, and in Tennessee and Maryland for her life alone.

In Kentucky, Maine, New Hampshire, and North Carolina, it is confined to her property at marriage.

In Wisconsin, Texas, Pennsylvania, Ohio, North Carolina, Missouri, Indiana, Connecticut, Arkansas, and Alabama, the husband can not sell or encumber the wife's separate property without her consent and signature; in Georgia, he can not sell the real estate of the wife brought to him at marriage without it. In Florida, no part of the wife's estate can be conveyed except by joint deed of husband and wife; and in Iowa, no part of the property of either.

In Arkansas, Iowa, Michigan, Missouri, and Mississippi, the wife can not receive property from the husband after marriage.

In California and New York any married woman may carry on business in her own name.

In Massachusetts a married woman can hold property granted to her for her separate use, without the intervention of a trustee; but to render it free from liability for the husband's debts, the deed or will conveying or devising it must be recorded in the manner laid down by the statute.

In Michigan and Vermont she can not give, grant, or sell any part of her individual estate without her husband's consent.

The system of "Divorce Made Easy," which prevails in some of the States, and especially in Connecticut and Indiana, has produced its legitimate results.

"Nothing is more common," writes a gentleman of high standing in one of the cities of Indiana, "than to form an acquaintance with some respectably appearing gentleman or lady, who has come a stranger to our city, and learn soon after that the object of the visit is to remain long enough to apply for a divorce. In this State (fortunately for its reputation) no record of divorces are kept; but it is asserted that the annual number obtained here is nearly two thousand. This will make its ratio to the population greater than that of Connecticut, which stands the lowest, in this regard, of any Christian State from which trustworthy statistics may be gathered."

In Connecticut, divorces have increased in proportion as legislation has made them easy. In 1864 there were five times as many as in 1849, although the population in that time had increased by less than one half, and this increase was largely of Roman Catholics, who seldom (or never) apply for divorce. The ratio of divorce to marriage in Connecticut is *fourfold* that of Massachusetts.

What is to be Done?

In the first place, all marriageable persons should follow the advice we have given in this book on the subject of selection. Being properly mated, neither party will desire separation; and we truly believe that it is possible for any intelligent and *well-instructed* couple to satisfy themselves before marriage whether they are fitted to make each other happy in wedlock or not.

But we can not expect that all will be wise enough to avail themselves of the advantages which science offers them, in making a conjugal selection. Let other precautions be taken. Make no hasty engagements. Seek the advice of those who are older and wiser. Lay the matter before your parents. They have experience, at least, and, as a general rule, will give you sound advice. Or go to your clergyman, and get his advice, or to the family physician, who should be able to instruct you in regard to the temperamental fitness of your intended. "St. John's Manual," of the Catholic Church, has some excellent advice on this subject of "choosing a partner," which all believers, of whatever name, will do well to read:

"Christians should never act in this matter without consulting God by prayer, and asking the counsel of wise and virtuous friends. They should seek to ascertain whether they are not perhaps called to a higher vocation; and if convinced before God that they are not, it is still equally necessary to appeal to Heaven for direction in the choice of a companion. There can be no doubt that when God calls persons to the married life, he marks out for each one a particular partner, in accordance with his own wise and holy will. So God formed Eve for our first father Adam, Rebecca was prepared for Isaac, and Sarah was reserved for Tobias. In the Book of Proverbs we read: 'Houses and riches are given by parents, but a prudent wife is properly from the Lord.' Trust not, young Christian, to your imagination and the first impulse of your heart, for it is easy to be deceived. Remember, moreover, that your whole future happiness will depend upon the wisdom of your choice; that you are choosing, not a partner in a brief amusement, but one who is to be the perpetual companion of your life, who will have a perpetual right over you, as you over her. In so important a choice, depend not on exterior beauty, accomplishments, or wealth, but let virtue be the chief merit in the spouse you select.

"Above all, children should consult their parents, and ask their consent, nor marry without it, unless the pastor, with a full knowledge of the circumstances, deem that the marriage may take place. 'Christian modesty can not suffer,' says St

Ambrose, 'that children marry without advice. Let them submit to the judgment of their parents.' There is, besides, a great power in a parent's blessing, which should never be wanting in the marriage of a Christian child."

A Woman's Opinion.

Mrs. Gleason, writing on the subject of "Domestic Unhappiness," says:

"A larger latitude for divorce than that given by our Lord, does not seem to me to promise more domestic peace. I note often, that those who have rushed out of an unhappy union on the ground of 'incompatibility,' are just as ready to rush into another marriage, seemingly quite as injudicious as the one they have escaped from. Wisdom, strength, peace, do not come by running away from trial, but by meeting it well. 'Beware of entrance to a quarrel, but, being in, bear it,' says Shakspeare; so say we of marriage.

"If," she continues, "our husbands are not what we wish—and very few are in every respect—we should try to help them to become so. Look at the faults which come from bad health, bad inheritance, and bad training, and try to make up in our own persons for all these deficencies as far as we can; at least, bear with a good spirit what we can not cure. The charity that Paul defines is the best recipe ever given a wife to make home happy: 'The charity that suffereth long and is kind.' We are apt to expect too much of manhood even, and hence, instead of a pleasant surprise, experience a sad disappointment.

* * * * * *

"Children, when they get into a quarrel, excuse themselves by saying, 'You began it.' I have seen many a wife, present and prospective, exhibit the same feeling, and so would not compromise her dignity by taking the first step toward reconciliation. So truly should we study for those things which are for peace, that we should be on the alert to apologize, or explain in case of a misunderstanding, even though we did not begin it. In short, we should not only be ready to confess our own faults, but also to help others to confess theirs.

The first kindly word will usually loosen the tongue and melt the heart which has been frozen with hate, and from both will flow the milk of human kindness, rich with the cream of tender love.

"A wife once said to me in her days of darkness, 'Is it possible to both love and hate a person at the same time? It seems to me that is just the way I feel toward my husband. When he was tired he was rude to me. I know, by his increased gentleness of manner, that he is sorry, yet he don't say so, and somehow I can not get over it, and am so wretched. If he would only say he was sorry, it would drive away the shadow between us.' Yes, a pleasant word is most soothing to all women's sensitive points. So much faith have I in confession, that not only the wife, but the husband also, feels more comfortable after it—at least, such is *my opinion*. So, whoever has a delicate tact at helping us to do this difficult duty, does good to both parties. Not only husbands, but children, need this help; indeed, so do all. Our Saviour said truly, 'Offences will come,' and gave the perpetual prescription for all time, 'Go and tell it between thee and him alone.' By neglecting to do so, husbands, lovers, church members, and neighbors are often permanently estranged."

The Duty of the State.

In so far as marriage is a legal contract, the State has a right to deal with it, and should so legislate as to conserve in the highest possible degree the happiness and morals of the community. On this point "The Ladies' Repository," a high authority in the Methodist Church, has the following judicious remarks. It says:

Hasty and Secret Marriages Should be Prevented.

"The State should aim in all laws, and all its treatment of this great interest, to preserve the solemnity and dignity of the estate of marriage. To this end the statute law should, as far as practicable, prevent all hasty, secret, illegal, and irresponsible marriages. The State has the right to know who and how many enter into this relation, the age and legal

qualifications of the parties. All marriages should take place only under the license of the State. And yet in many of our States there is almost absolutely no law on the subject of entering into marriage. In many places men and women, known and unknown, publicly and privately, at any hour of the day or night, without signature, without witness, without identification, clandestinely or otherwise, are allowed to enter into this state without let or hinderance. * * * * It treats marriage so lightly that the people soon learn to look upon it with the same levity, and it is not at all surprising if the parties to hasty and ill-assorted unions, after their plans are accomplished, easily slide into the current of divorce; and when, as is so widely the case, the divorce itself may be easily obtained, no wonder that in time we have an increasing multitude of hasty and ill-assorted unions.

Some Marriages are Null and Void.

"With regard to divorce itself, there are three aspects in which the legislator should view it. First, there may be injustice and great individual wrong in the marriage itself. There may have been certain obstacles existing at the time of marriage, fraudulently kept from the knowledge of one of the parties, or even obstacles unknown to either party, sufficient to vitiate the contract.

"For frauds or vital mistakes in the marriage itself, the State certainly has the right of interference for the protection of its subjects. Hence jurists are nearly all agreed that certain causes invalidate the marriage from the beginning, and several of the States make provisions for this."

Legal Separation.

Even when adultery is not charged, there may undoubtedly be cases where the law should interfere for the protection of oppressed and wronged citizens.

"Certain cases of intolerable hardship, of violent and shameful treatment, of abuse and indignity, of habitual drunkenness, of convicted crime and long imprisonment, of willful and continued desertion, and of other gross conduct which ruins all

the moral purposes of marriage, evidently call for the interposition of the civil law. And in such cases the State, by virtue of that authority by which she protects the lives, the property, and the public order of her citizens, may justly separate the husband and wife, and deliver the oppressed party from all legal rights and claims held by the oppressor; but the State is not hereby justified in granting absolute divorce. It may and should decree a *legal* separation, because the marriage contract is a legal contract; but *it is more than a legal contract, it is a divinely appointed joining together of God*, and what God has joined together let not man put asunder, except as God himself declares the union annulled. The State may declare null and void the legal claims of a wrong-doer over the oppressed party, for the State is to a great extent the creator and preserver of these legal claims. The power of the State in these cases justly extends to a divorce *a mensa et thoro*, and no further. *Beyond this the divine law prevails.* The State goes too far when for such causes it declares such a dissolution of the bond as permits either of the parties to marry again during the lifetime of the other.

Absolute Divorce.

"There remains the third ground for interference on the part of the State; namely, the right of the State to annul absolutely the marriage, when its whole moral significance has been subverted by connubial infidelity. On this ground all are agreed, and the laws of man are sanctioned by the higher laws of God. But here still are grave questions, which we have not space to discuss, and on which we can only affirm our own conviction; first, that the law should be equally emphatic in condemning connubial infidelity on the part of the husband as on the part of the wife; and secondly, that a divorce *a vinculo matrimonii*, by which the marriage is utterly dissolved, should either confer the right of remarriage only on the innocent person, or the statute law should make provision for the punishment of the crime of adultery; otherwise it is not difficult to see the danger of inducing the commission of adultery

as a means of dissolving a hated marriage, and bringing about a union with a new and preferred partner."

Legal Rights of Married Women.

At common law, the husband by marriage becomes possessed of the wife's entire property, and from thenceforth it is entirely subject to his control; but the larger number of the States of our Union have passed acts allowing married women the exclusive use and enjoyment of all property owned by them at marriage, and all that may be acquired by them afterward.

> Sir, I desire you to do me right and justice,
> And to bestow your pity on me, for
> I am a most poor woman and a stranger,
> Born not of your dominions—having here
> No judge indifferent, nor no more assurance
> Of equal friendship and proceeding.—*Shakspeare.*

XIV.

Celibacy.

It is not good for man to be alone.—*Bible.*

Bachelorism among the Ancients.

THE Spartans caused bachelors to be whipped by the women, and considered them unworthy to serve the republic or to contribute to its honor or progress; Lycurgus excluded them from all military and civil employments, and the women of Lacedemon took them on the first day of spring, in each year, to the temple of Juno, and flogged them at the foot of the statue of that goddess. The Romans imposed fines on bachelors, and sought by various restrictions upon celibacy and by premiums on marriage to discourage bachelorism.

It is only in modern times that celibacy has been deemed honorable and praiseworthy, or that it has been extensively adopted as a matter of choice. The teachings and example of St. Paul, who, personally, but not in his character of an inspired teacher, discouraged marriage, have no doubt had their influence, both directly and through the celibate priesthood, and other orders bound by the vow of chastity, organized by the Roman Catholic Church.

The late Prince Albert of England placed the evils arising from the celibacy of the priests in a very striking light in the following sententious words, uttered a short time before his death: "When our ancestors shook off the yoke of a domineering priesthood, they felt that the keystone of that wonderful fabric which has grown up in the dark times of the middle ages was the celibacy of the clergy, and shrewdly saw their reformed faith and newly won religious liberty

would, on the contrary, only be secure in the hands of a clergy united with the people by every sympathy, national, personal, and domestic. Great Britain has enjoyed for 300 years the blessing of a Church Establishment which rests upon this basis, and can not be too grateful for the advantages afforded by the fact, that the Christian ministers not only preach the doctrines of Christianity, but live among their congregations, an example for the discharge of every Christian duty, as husbands, fathers, and masters of families, themselves capable of fathoming the whole depth of human feelings, desires, and difficulties."

The Shakers.

It is well known that we have among us a sect of practical religionists who make celibacy one of the main points of their faith and practice. The Shakers assume the existence of two orders—the reproductive and the non-reproductive; the natural and the spiritual, each having its own laws, the latter dependent upon, and supplemental to, the former; that the human mind, under the laws of progress and improvement, tends inevitably toward celibacy; and that this inherent tendency is a perpetual prophecy of the coming spiritual order, of which Jesus was the first perfect specimen among men, and Ann Lee the first among women. The former inaugurated a celibate order which has left a history that all may read. First, Himself and twelve other men; second, twelve men and their 8,000 converts from the Jews in two days; third, Peter and Paul with their *heathen* or Gentile proselytes, accepting a celibate *priesthood* as being all *they* would attain to.

"In the *second* coming of the Christ Spirit, Ann Lee inaugurated a more perfect celibate order, for the males and females, instead of coming under vows of perpetual chastity, and then being kept so separate that they could not infringe them, are all together as are brothers and sisters in a natural family."

For the purpose of propagating the species, there is still to exist, for a time at least, the lower or reproductive order—the world's people.

"When a husbandman raises a crop of grain," a Shaker writer asks, "does he reserve *all* of it for seed or only a small

part thereof? Of what practical use to the farmer, as a life sustainer, is the portion of his various crops which he reserves for seed? None at all! Proved from the fact, that if he continuously sowed and planted *all* that he raised, it would come to the same point as if he planted none at all—*death*."

They neither desire nor expect all men and women to become Shakers, but contend that if "millions of human beings should cease to propagate physically, the creative power, of which they are but the medium, would expend its forces in some new channel, on a higher plane, nearer its divine fountain, just as certainly as a river effectively dammed in its channel would form a new one nearer its course. 'If any man be in Christ,' fully, 'he is a new creature,' and in consequence belongs to a *new creation* where the man is not without the woman, nor the woman without the man, any more than in the old creation. Reproduction in the one is physical—in the other, spiritual." *

The Celibacy of To-Day.

Celibacy is now increasing in the most highly civilized communities to an extent which is truly alarming; and everybody is asking "Why don't men marry?" This growing evil is most prevalent and most severely felt in the great cities of the world, and especially London, Paris, Vienna, and New York. A newspaper correspondent, writing from Paris, says:

"In former times, an unmarried man was obliged to exhaust his ingenuity in framing excuses for his condition. 'Alas, I am yet the victim of betrayed affection.' 'Alas, my villain of a notary has made away with all my fortune.' 'Alas, I am like Werther, I am in love with a woman who is already married.' 'Alas, I have suffered much.' 'Alas, I am like Antony—I dare not mention the name of her I love.' But no one ever dared to avow his final impenitence; he appealed to the compassion of his friends for a temporary misfortune, and they, credulous, were willing to exclaim, 'The poor fellow, he is a bachelor in spite of himself!'

"But all this is changed now," the writer adds, "and the

* E. W. Evans, in the *American Phrenological Journal.*

bachelor unblushingly asseverates his voluntary celibacy, and his intention of remaining unmarried to the end of his days. 'I will not marry,' he says, 'because I wish to extend my youth to my last days.' 'I will not marry, because it costs too much to dress a wife.' 'I will not marry, because I want to have peace at home.' 'I will not marry, because I want to be able to spend the evening where I please, without being obliged to give an account of myself.' 'I will not marry, because I dread a mother-in-law more than hydrophobia and earthquake.'"

Only one of these pretended reasons is worthy of any notice. The rest are the reasons of a man in whom selfishness of the lowest kind governs every action, and whose higher nature has been stifled and suppressed. It is fortunate for the girls that such men decline to marry. But, young ladies, there are thousands of excellent young men who desire to marry, and who would make kind and loving husbands, but *dare* not take upon themselves the responsibilities of the marriage relation —"because it costs so much to dress a wife!" The extravagant habits now almost universal among young women are really preventing many of our best young men from marrying. Their incomes, though sufficient to support a family in comfort, are utterly inadequate to supply the artificial wants of a fashionable wife; and we venture to say that this extravagance on the part of the young women is one of the most formidable obstacles to marriage now existing in this country, especially in our cities. Let sensible young women take note and govern themselves accordingly.

To *wed*, or *not* to wed? That is the "question,"
Whether it's as well for a bach. to suffer
The *peculiarities* of single life,
Or take a loving damsel to the parson's
And stand the consequences? To eat, to sleep,
No more?—Aye, there is much more!
Even a thousand *unnatural* "bonnets,"
Besides all the "responsibilities"
That flesh is heir to. 'Tis a consummation
Which won't pay expenses.—*Celibate.*

Celibacy and Health.

Men and women are celibates in violation of Nature's laws. Every function of body and every faculty of mind was made to be exercised, and the non-exercise of any one of them is always followed by evil effects, involving not only the organ or function immediately concerned, but all the others. The whole system participates in the derangement which supervenes. Two thousand years ago Hippocrates pointed out the dangers of celibacy, and many others since his time have reiterated his warnings. Hufeland, in his "Art of Prolonging Life," says:

"All those people who have been very old were married more than once, and generally at a very late period of life. *There is not one instance of a bachelor having attained to a great age.* This observation is as applicable to the female sex as to the male sex, and hence it would appear that a certain abundance in the power of generation is favorable to longevity. It forms an addition to the vital power; and this power of procreation seems to be in the most intimate proportion to that of regenerating and restoring one's self; but a certain regularity and moderation are requisite in the employment of it, and marriage is the only means by which this can be preserved."

Hufeland then gives the example of de Longueville, a Frenchman, who lived to the age of 110. He had been married to ten wives; his last wife he married when in his ninety-ninth year, and she bore him a son when he was in his hundred and first year. Thomas Parr, who died at the age of 152, was twice married, the last time at the age of 120. When 102 years old he was forced to do penance for having seduced a young woman with whom he had fallen in love. Easton, in his "Human Longevity," records the case of Jonas Surington, who lived to the advanced age of 159. He resided in a small village near Bergen, in Norway, and retained his faculties to the last. He was several times married, and left a young widow and several children. His eldest son was 103, and his youngest nine years old. Among women he gives the instances of Mrs. Eckleston, who died at the age of 143, and

the Countess of Desmond, who was 145 years old. The condition, as to marriage, of Henry Jenkins, aged 169, and Peter Tortun, 185, is not given.

Alexander Meyer, in his "Rapports Conjugaux," gives the results of careful inquiries in respect to the relative mortality of religious celibates as compared with that of the laity of both sexes. He ascertained that, during the period of ten years comprised between sixteen and twenty-five years of age, the mortality among those of both sexes who have taken the vow of chastity is at the rate of 2.68 per 100, while it is only 1.48 per 100 among the laity of both sexes. During the ten years from thirty-one to forty inclusive, the mortality is 4.40 per 100 among the former, and but 2.74 per 100 among the laity.

Dr. Stark, Registrar-General of Scotland, finds, according to his recently published memoir, that, in that country, the death-rate of the bachelors between the ages of twenty and twenty-five years is double that of the married men. As the age increases the difference between the death-rates of the married and unmarried decreases; but it still shows a marked advantage in favor of the married men at each quinquennial period of life.

Why Married People Live Longest.

Dr. Hall, in one of his excellent "Health Tracts," gives the following as the reasons why marriage is favorable to health:

1st. Bachelors are always in a state of unrest; they feel unsettled.

2d. If indoors after supper there is a sense of solitariness, inducing a sadness, not actual melancholy, with all their depressing influences; and many, many hours in the course of the year are spent in gloomy inactivity, which is adverse to a good digestion and a vigorous and healthful circulation.

3d. His own chamber or house being so uninviting, the bachelor is inclined to seek diversion outside, in suppers with friends, in clubs which are introductories to intemperance and licentiousness, or to those more unblushing associations which under the cover of darkness lead to speedy ruin of health and

morals; and when these are gone, the way downward to an untimely grave is rapid and certain.

On the other hand, marriage lengthens a man's life:

1st. By its making home inviting.

2d. By the softening influences which it has upon the character and the affections.

3d. By the cultivation of all the better feelings of our nature, and in that proportion saving from vice and crime.

4th. There can be no healthful development of the physical functions of our nature without marriage; it is necessary to the perfect man, for Divinity has announced that it was "not good for a man to be alone."

5th. Marriage gives a laudable and happifying object in life, the provision for wife and children, their present comfort and future welfare, the enjoyment in witnessing their happiness, and the daily and hourly participations in affectionate interchange of thought, and sentiment, and sympathy; these are the considerations which antagonize sorrow and lighten the burdens of life, thus strewing flowers and casting sunshine all along its pathway.

Celibacy and Crime.

Voltaire said: "The more married men you have, the fewer crimes there will be. Marriage renders a man more virtuous and more wise. An unmarried man is but half of a perfect being, and it requires the other half to make things right; and it can not be expected that in this imperfect state he can keep the straight path of rectitude any more than a boat with one oar, or a bird with one wing can keep a straight course. In nine cases out of ten, where married men become drunkards, or where they commit crimes against the peace of the community, the foundation of these acts was laid while in a single state, or where the wife is, as is sometimes the case, an unsuitable match. Marriage changes the current of a man's feelings, and gives him a center for his thoughts, his affections, and his acts. Here is a home for the entire man, and the counsel, the affections, the example, and the interest of his 'better half' keep him from erratic courses, and from fall-

ing into a thousand temptations to which he would otherwise be exposed. Therefore the friend to marriage is the friend to society and to his country."

Whatever may be said of Voltaire's theology, his statement on the marriage question is certainly correct. Statistics prove that a large majority of our criminals, State prison convicts, etc., are unmarried. Think of this, young men; and if you wish to escape all that is bad, try to form a partnership with a good woman, and you will be secure.

Testimony of an Old Maid.

Marriage is an occasion on which none refuse to sympathize. Would that all were equally able and willing to understand! Would that all could know how, from the first flow of the affections till they are shed abroad in all their plenitude, the purposes of their creation become fulfilled. They were to life like a sleeping ocean to a bright but barren and silent shore. When the breeze from afar awakened it, new lights began to gleam, and echoes to be heard; rich and unthought-of treasures were cast up from the depths; the barriers of individuality were broken down; and from henceforth they who choose may "hear the mighty waters rolling evermore." Would that all could know how, by this mighty impulse, new strength is given to every power,—how the intellect is vivified and enlarged,—how the spirit becomes bold to explore the path of life, and clear-sighted to discern its issues! Higher, much higher things than these are done even in the early days of this second life, when it is referred to its Author, and held at his disposal. Its hopes and fears, some newly created, some only magnified, are too tumultuous to be borne unaided. There is no rest for them but in praise or in resignation; and thus are they sanctified, and prayer invigorated. Thus does human love deepen the divine; thus does a new earthly tie knit closer that which connects us with Heaven; thus does devotedness teach devotion. Never did man so cling to God for anything which concerns himself, as for the sake of one he loves better than himself. Never is his trust so willing as on behalf of one whom he can protect to a certain extent, but

no further. None can so distinctly trace the course of Providence as they who have been led to a point of union by different paths; and none are so ardent in their adoration as they who rejoice that that Providence has led them to each other. To none is life so rich as to those who gather its treasures only to shed them into each other's bosom; and to none is heaven so bright as to those who look for it beyond the blackness and tempest which overshadow one distant portion of their path. Thus does love help piety; and as for that other piety which has humanity for its object, must not that heart feel most of which tenderness has become the element? Must not the spirit which is most exercised in hope and fear be most familiar with hope and fear wherever found? How distinctly I saw all this in those who are now sanctifying their first Sabbath of wedded love! Yet how few who smiled and wept at their union looked in it for all that might be found!—*Miss Martineau.*

Testimony of a Bachelor.

I have observed that a married man, falling into misfortune, is more apt to retrieve his situation in the world than a single one, chiefly because his spirits are soothed by domestic endearments, and self-respect kept alive by finding that, although all abroad be darkness and humiliation, yet there is still a little world of love at home of which he is monarch; whereas a single man is apt to run to waste and self-neglect, to fall to ruins, like some deserted mansion for want of an inhabitant.—*Washington Irving.*

Old Maids.

The reader of the preceding pages need not be told here that we consider singleness a great evil. If the well-constituted and healthy man remain single, it is generally his own fault. The reasons he offers for his bachelorism are, with few exceptions, fallacious; but what shall the poor girl do, when "nobody comes to woo?" She may be healthy, well-developed, warm-hearted, loving, and in every way fitted for wifely and motherly duties, but she can not accept till she is asked,

and while so many young men decline to marry, it is evident that, at least, an equal number of young women must, perforce, remain single. The case is a hard one, but not so hard as that of the woman who is mated with a brute in human shape, or even with a worthy man who is unsuited to her in organization, habits, and notions of life. A late writer says:

"To be the mother of great and good men or women is a fate worthy of any woman. She who rears a child fit to be a citizen of this great republic makes a noble contribution to the glory of God and the progress of humanity. All praise, then, to the loving, faithful mothers of the land! Their mission may well be coveted by right-thinking, earnest souls.

"But when we see young women looking forward to this change in their state as to something that is to release them from all responsibility, when they regard it as achieving for them entire independence of the labors and liabilities of life, and when we see them, as a consequence, eager only to secure a husband, even neglecting, in their eagerness, to require with him a truly manly character, when on this account we see so many lovely girls throwing themselves away upon miserable semblances of men, unworthy the companionship of any respectable woman—when we see all this, we can not help feeling that there is a weakness somewhere."

Something Worse than Singleness.

Is it really such a terrible thing to go through the world single? I know that God in his mercy, as well as in his wisdom, has made the heart of woman to abound with the most unselfish affection. But surely there are objects, infinite in number, upon which this affection may be exercised, so that the heart need not remain utterly void. Indeed, we may say far more than this. Let any human being really go forth in the exercise of true affection for God's rational creatures, and there will rise up not one, but hundreds of responding hearts, worthy of the affection that appeals to them. Ah! old maids are not the most withered of earth's flowers. The emptiest, ghastliest hearts are those of women who have bartered their love for some unworthy thing—for an establishment, for a

mustache, and a coat that belongs to the tailor, or for the phantom that promises a relief from the doom of being an old maid. These are the saddest wrecks.

A Roll of Honor.

"Let us then call over the names of a few of the women who have become eminent as contributors to the sum of human happiness, or the cause of good morals, and see if any of them were members of the sisterhood of Old Maids. From the distant past we have the name of the gifted Hypatia, devoting her powers with a calm earnestness to the investigation of scientific truth, and finally sacrificing her life to what she cherished as true and right. And Hypatia died at forty-five, unmarried. Next is the multitude of noble women who, in the early ages of Christianity, and down through the terrible darkness of the middle ages, amid the upheaval of the Roman empire, and the long, bloody anarchy that followed it, devoted the best energies of their loving souls to the duty of nursing the sick, feeding the hungry, clothing the naked, and in general of relieving the distresses of the poor, the unfortunate, and the suffering—Sisters of Mercy in very deed. And these were wedded only to their divine work. In our own times we have Mary Lyon, accomplishing by her own self-sacrificing energy the beneficent purpose, conceived by herself, which had been pronounced impracticable by the men she had consulted, but which stands to-day an honorable testimony to the Christian benevolence that welled up in the heart of an old maid. And what multitudes of the poor, the insane, and the helpless, in our country, have reason to invoke blessings upon that noble friend of theirs, mighty in her gentleness, Dorothea Dix, who passed from State to State like an angel of mercy, arousing even hardened politicians to a strange appreciation of their duties to the unfortunate, and leaving in her wake substantial tokens of her regard in the form of asylums for the lunatic, the orphan, the blind, and the dumb? And Dorothea Dix still bears her maiden name. In our accounts of the Crimean war we have read of the good deeds of Florence Nightingale, until we have endowed her in our own minds with a

sort of angelic excellence and loveliness, as she flitted from couch to couch in the hospitals, administering a kind word here, and a cordial there, until she was idolized by the army, and worn out by her labor and exposure to disease. But this glowing heroine is an unmarried woman of fifty years of age, and was more than thirty at the time of her Eastern work of love."

Surely this is a record of which any class of our population might well be proud. We need not always pity, and should never despise an old maid.

In the Singleness.

In singleness I walk the vale of life,
Gathering some sweet-lipp'd flowers upon my way;
Though love at times may wake its tender strife,
Heart, once a tyrant, must resign its sway.

What though for me no husband smiles at morn,
Showing the path my duteous feet should tread,
My lot is freedom, on whose wings I'm borne,
Uncheck'd and happy as the lark o'erhead.

What though no children nestle on my breast,
Or sport around me 'mong the garden flowers,
Making, by Nature's law, the heart most blest,
And sandaling with gold the tripping hours;

Methinks I may escape full many a tear;
Those we love best and cherish oftest die;
Sad, too, to leave on earth the prized and dear:
Then for a mother's joys I will not sigh.

Fancies, sweet fancies shall my children be,
And birds, and flowers, and all bright things around—
No discord reigns in Nature's family,
Pleasure in each fair scene and soothing sound.

XV.

Polygamy and Pantagamy.

A bishop must be blameless, the husband of one wife.—*St. Paul.*

In history, races of men are powerful in mind and body, exactly in the ratio of their monogamic life.—*Michelet.*

Ancient Polygamy.

POLYGAMY, practiced by the patriarchs, was continued among the Jews as long as they continued to be an independent nation. It was the custom for a man to have as many wives as he pleased, provided he could perform toward them all the duties of a husband.

Polygamy has been allowed and practiced in China, Hindostan, Persia, Turkey, Arabia, and nearly all Africa. It also prevailed in Mexico and Peru, and among some of the aboriginal tribes of the northern portion of this continent.

The ancient Egyptians and Greeks, though not generally or extensively polygamists, allowed concubinage. Socrates had two wives. Monogamy became the law of Rome from the scarcity of women in its early stages, when wives were obtained with difficulty, and even violence was at times resorted to, as in the rape of the Sabines; still, polygamy was common over a large portion of Europe till within a comparatively recent period. In fact, a plurality of wives was allowed in some European countries as late as the sixteenth century. It was permitted, though not encouraged, by Martin Luther and the principal Reformers of his day. Polygamy was finally, at a later date, absolutely interdicted by the Church.

The Mormon System.

The Mormon system of a plurality of wives is in substance

the polygamy of the ancient patriarchs engrafted upon the civilization of the nineteenth century. It is not made a binding duty of the Mormon to marry a plurality of wives, but is esteemed a right and a privilege, and those who are able to support a large family generally have from two to six wives. These wives may all live in the same house, or in separate houses, as the husband may decree; for his authority is absolute and unquestioned. Each takes charge of her own children, and assists in providing for the comfort of her husband. Adultery, as in the Jewish dispensation, is punishable with death.

The great majority of the Mormons have only one wife, but to marry is considered one of the most sacred of man's obligations.

Brigham Young, the chief priest, prophet, and president of the Mormon Church, is said to have not less than a dozen wives, who live in his houses, and with whom he associates in the matrimonial relation; but there is a large number of others who are "sealed" to him, and are nominally his wives, some of whom he scarcely ever sees, and toward whom he performs none of the duties of a husband, as such duties are generally understood.

The Mormons do not think it either morally or physiologically wrong to marry cousins, or even half-sisters—in fact, incest is not considered a crime among them. A saint who has married a half-sister quotes the example of Abraham and Sarai as a precedent. A Mormon may also marry a mother and her daughter, or several sisters.

"Sealing."

In his "New America," Mr. Hepworth Dixon says:

"Much confusion comes upon us by the use of this word sealing in the English sense of marriage. It may mean marriage, or it may mean something else. A woman may be sealed to a man without becoming his wife, as in the case of Eliza Snow, the poetess, who, in spite of being sealed to Brigham Young, is called Miss Snow, and considered a spinster. Consummation, necessary in wedlock, is not necessary

in sealing. Marriage is secular; sealing is both secular and celestial. Sealing may be either for a time or for eternity. A woman who has been sealed to one man for time may be sealed to another for eternity. This sealing must be done on earth, and may be done in the lifetime of her earlier lord.

"Another familiarity, not less strange, which the Mormons have introduced into these delicate relations of husband and wife, is that of sealing a living person to the dead. The marriage for time is an affair of earth, and must be contracted between a living man and a living woman; but the marriage for eternity, being an affair of heaven, may be contracted, say these saints, with either the living or the dead; provided always it be a real engagement of the persons sanctioned by the prophet—and solemnized in proper form, which requires a living substitute, who shall take on earth the place of the heavenly bridegroom."

The Great Schism.

The doctrine of polygamy, which was not an original article of the Mormon faith, has not been introduced without a fierce struggle in the bosom of the church and a violent schism. Emma, the wife of Joseph Smith, and her four sons, oppose polygamy as an invention of the Messrs. Young and Pratt, and their followers now form a strong and active sect or party, generally known as Josephites, and claiming to be the true Church of the Saints.

Pantagamy, or Complex Marriage.

The Perfectionists, or Bible Communists, whose principal seat is at Oneida Creek, New York, teach and practice a system of complex marriage for which even Webster's great dictionary furnishes no name, but which may be called pantagamy. The social system of these people being a Christian communism, like that of the primitive followers of our Saviour, they believe that it should include the love relations as well as those of property, and that in the close communion of Christian fellowship each man should love every woman, and each woman every man, constituting *a universal marriage*.

not of one man to one woman, but of all men to all women; but this is, of course, confined strictly to those within this church. A few of the principal points in this system are thus stated by a member of the Oneida Community:

"In the first place, the Communities believe, contrary to the theory of the novelists and others, that the affections can be controlled and guided, and that they will produce far better results when rightly controlled and rightly guided than if left to take care of themselves without restraint. They entirely reject the idea, that love is an inevitable and uncontrollable fatality, which must have its own course. They believe the whole matter of love and its expression should be subject to enlightened self-control, and should be managed for the greatest good. In the Communities, it is under the special supervision of the fathers and mothers,—or, in other words, of the wisest and best members, and is often under discussion in the evening meetings, and is also subordinate to the institution of criticism.

"It is regarded as better for the young of both sexes to associate in love with persons older than themselves, and, if possible, with those who are spiritual and have been some time in the school of self-control, and who are thus able to make love safe and edifying. This is only another form of the popular principle of contrasts. It is well understood by physiologists, that it is undesirable for persons of similar characters and temperaments to mate together. Communists have discovered that it is not desirable for two inexperienced and unspiritual persons to rush into fellowship with each other; that it is far better for both to associate with persons of mature character and sound sense.

"Another general principle, well understood in the Communities, is, that it is not desirable for two persons, whatever may be their standing, to become exclusively attached to each other—to worship and idolize each other—however popular this experience may be with sentimental people generally. They regard exclusive, idolatrous attachment as unhealthy and pernicious wherever it may exist. The Communities insist that the heart should be kept free to love all the true

and worthy, and should never be contracted with exclusiveness or idolatry, or purely selfish love in any form.

"Another principle, well known and carried out in the Communities, is, that *persons shall not be obliged to receive under any circumstances the attention of those whom they do not like.* They abhor rapes, whether committed under the cover of marriage or elsewhere. The Communities are pledged to protect all their members from disagreeable social approaches. Every woman is free to refuse every man's attentions.

"Still another principle is, that it is best for men, in their approaches to women, to invite personal interviews through the intervention of a third party, for two important reasons, viz., first, that the matter may be brought in some measure under the inspection of the Community; and, secondly, that the women may decline proposals, if they choose, without embarrassment or restraint.

"Under the operation of these general principles, but little difficulty attends the practical carrying out of the social theory of the Communities. As fast as the members become enlightened, they *govern themselves* by these very principles. The great aim is to teach every one self-control. This leads to the greatest happiness in love, and the greatest good to all."

Believing that the reasons we have urged in preceding chapters in favor of monogamic marriage, backed up, as they undoubtedly are, by the facts of physiology and phrenology, and the better instincts of every well-constituted man and woman, are a sufficient defense of the institution as it now exists, by the authority of both Church and State in all Christian lands, we shall leave the exceptional phenomena of polygamy and pantagamy with the foregoing brief but fair statement of their true character. We present them as interesting subjects for study and investigation, and not as examples worthy of imitation. Time will test them, and history record their rise, progress, decline, and final extinction.

XVI.

Love Signs.*

There's language in her eye, her cheek, her lip;
Nay, her foot speaks, and love looks out
At every joint and motion of her body.—*Shakspeare.*

In many ways does the full heart reveal
The presence of the love it would conceal.—*Coleridge.*

OUR happiness or misery in this world depends largely upon the state of our affections. To love and to be loved is the normal condition and destiny of every well-constituted man and woman. Failing to attain this condition, our minds are apt to become more or less morbid or warped, and we generally either run into dangerous and sinful excesses of some kind, or, "the milk of human kindness" getting soured in our breasts, we become unsocial and cynical, if not misanthropic. At best, our earthly lives are to a greater or less extent irretrievably marred.

A few individuals may be found who are comparatively indifferent to love. A few others, in whom its manifestation is not naturally wanting, are able, when its object fails them, to substitute ambition or some other sentiment or passion for it; or to hold the whole lower nature in such absolute subjection to the spiritual faculties, that the ordinances of religion and the duties of Christian charity stand with them in the place of wife or husband, family and home; but these cases constitute the apparent exceptions which prove the rule.

While all men and women, not mentally or physically deficient to the extent of deformity or partial idiocy, may be said

* From "New Physiognomy, or Signs of Character." By Samuel R. Wells. New York: S. R. Wells, 1868. Price, $5.

to be "born to love and be beloved," there are wide differences in the degree and form in which love manifests itself; and in seeking its fruition in marriage, it is of the highest importance that these differences be taken into account and harmonized. Much—everything almost—depends upon adaptation. We often see couples united in marriage where both parties are amiable and, in some degree, affectionate, who nevertheless only make each other miserable. They are affectionally mis-mated. They do not appreciate or understand each other. Heart does not respond to heart.

Many a young wife, warm-hearted and overflowing with affection, learns, when too late, with pain unutterable, that he on whom she would lavish her love, kind, considerate, and thoughtful of her welfare though he may be, only repels her outgushing tenderness, or, at best, meets it with a cool indifference which turns it back in an icy torrent upon her heart; and many a husband finds in the wife he has blindly chosen, only esteem and a measured and dutiful affection instead of the ardor and impulsive love for which his heart yearns.

One who can read character by means of its physical signs —its indications on the head and face, in the glances of the eye, in the voice, in the laugh, in the grasp of the hand, in the walk, in the dress—"in every joint and motion of the body," as Shakspeare has it—need not choose amiss (though a Miss may be his choice). We will here bring together a few useful hints to those who would avoid the fate

"Of one that loved not wisely, but too well."

We wish to teach our young readers who are still free to love where they will, how to love both wisely *and* well; how to know who can love them in return as they desire to be loved, satisfy the longings of their hearts, give completeness to their lives, and make them as great, as good, and as happy as they are capable of being, and who can not. We shall try to point out the signs of love so clearly that "he who runs may read," and he who reads may have no excuse for blundering into an unloving, and therefore unhappy marriage, or falling a victim of "unregulated affections."

Phrenological Organ of Love.

It has been demonstrated beyond a reasonable doubt that the cerebellum or little brain, whatever additional functions it may have, is the organ of procreation or sexual love, and we shall enter into no argument and adduce no evidence here to prove what we presume our readers all admit. Should any have doubts on this point, they are referred to the standard works on Phrenology, and especially to Spurzheim on the "Functions of the Cerebellum," and "Boardman's Defense of Phrenology," where all the proofs they can require are to be found.

To find the organ of love, take the middle of the back part of the ears as your starting-point, draw a line horizontally backward an inch and a half, and you are upon the organ. The outer portion, next to the ear, is believed to exercise the more gross and animal function of the faculty.

Any marked prominence or deficiency of the organ of love will be sufficiently evident in a side view of the head, unless the hair be so disposed as to deceive the observer. There can be no question in such cases; but where there is about an equal development of this and the neighboring organs, it may be necessary to place the hand upon the part to determine its relative size.*

Modifying Conditions.

The size of the cerebellum, other things being equal, is the measure of the power of love; but its action and influence upon the character are modified by other mental and physical developments and conditions, the signs of which it will be necessary to observe before forming an estimate.

Temperament and Love.

Prominent among the modifying conditions just referred to is that of temperament. The motive temperament gives activity, energy, strength, intensity, and tenacity to love. A person with this temperament and a full development of Am-

* This subject is more fully explained and illustrated in the work from which this chapter is taken.

ativeness loves with a power and singleness of purpose which nothing can turn aside, and loving once loves forever. His love is as constant as the sun. He knows no change—no fickleness. The vital temperament gives ardor and impulsiveness to love, sometimes, though not necessarily, accompanied by a degree of fickleness. Persons in whom it predominates are frequently passionate and voluptuous, but as easily calmed as excited; fond of pleasure, genial, vivacious, and amiable; but lack that depth, strength, and persistence of feeling which characterize those in whom the motive temperament is in the ascendant. The mental temperament imparts sensitiveness and impressibility in love as in everything else; but when largely predominant is not, especially in woman, favorable to either ardor or strength of passion. It gives refinement and elevation to affection, and directs the choice under the influence of Ideality and the moral sentiments.

Love on the Chin.

The size of the cerebellum, other things being equal, is, as we have said, the measure of the *power* of love; but this power is sometimes to a greater or less extent latent, and its manifestation does not correspond with the development of its organ. For the indications of its voluntary activity or ability to act at will, we must observe its facial signs in the chin and lips.

One of the physiognomical signs of love is the anterior projection of the chin proper and the breadth of the lower jaw below the molar teeth. Both this sign and the corresponding phrenological organ were enormously large in Aaron Burr, and his character is well known to have corresponded with these developments.

The natural language of love as expressed in the chin consists in throwing it forward or sidewise, the former movement being the more natural to woman and the latter to man.

Loving Lips.

We all look to the lips to make the loving confession—to say "yes," and seal the avowal with a kiss; but only the

physiognomist can tell what lips are best fitted for loving words and kisses.

Love, and especially in its more ardent forms, is indicated by the breadth and fullness of the red part of the lips. A bright, clear, and beautiful color in this part is a sign of health, a good circulation of the blood, and ardent desires.

Love is an active impelling force. If not restrained and controlled, it leads to excesses the most destructive to health and happiness. We must observe, then, in examining any individual with reference to the conjugal relation, whether he or she has the restraining and regulating power in proportion to the impelling force. Is there sufficient will or purpose, indicated by the perpendicular or downward projection of the chin and lower jaw? Are Cautiousness and Secretiveness well developed? Is there intellectual discrimination, represented by the reasoning faculties? and, above all, are the moral or spiritual organs in the coronal region full and active? If Love be blind, as the poets say, there is the more reason that Intellect should guide him with her scientific eyes wide open.

The felicities of wedded life depend largely on physiological or temperamental adaptation; and the infelicities grow out of a neglect of these conditions. Is the one warm and ardent? and is the other cool and indifferent? There will be a sad lack of compatibility here. Is the one low, gross, and ignorant? and is the other refined and educated? Is the one on a high, and the other on a low plane? Is the one very old, and the other very young? In short, are they, or are they not, *adapted* to each other?

These brief hints will put the reader on the right track. He has only to pursue it, and to study character as a whole, to find the guide he needs to matrimonial harmony and happiness.

XVII.

Love Letters.

'Twas Love, no doubt, who knows all arts
By which to reach and conquer hearts,
That first the art of writing taught
To captives in his meshes caught.—*From the French.*

Let the Heart Speak.

LOVERS are sometimes prevented by distance and other circumstances from the frequent meeting which their hearts desire, and are necessitated to do their "courting" mainly by letter. To such, our first injunction is, "Let the heart speak." Permit Love to use the pen, and he will find his own forms of expression. In the beloved presence, you may blush and stammer, and finally become dumb; but having found the courage to write, you will be able to say all that need be said—to tell all your love, your hopes, your fears, with fluency and eloquence. Having found the courage, we say; for it requires a higher degree of this quality, we opine, to write or reply to a declaration of love, than to send or accept a challenge to mortal combat. But "a faint heart never won a fair lady," and

> "He either fears his fate too much,
> Or his deserts are small,
> Who dare not put it to the touch,
> To win or lose it all."

"Let the heart speak!" Be sure, now, that it is the *heart*, and not a mere fancy or whim of the *head*. For the rest, writing with sincerity and earnestness, and without flattery or verbal extravagance, you can hardly go wrong. "Nauseous notes of compliment," as Miss Edgeworth aptly calls them, "are degrading to those who write them, and equally degrading to

those to whom they are written." Avoid such epistles, and all trifling and insincerity.

We can neither write your letters for you, nor give you exact models by which to shape them, for each case must dictate its own peculiar mode of treatment; but, as in the matter of "popping the question," we can offer you a few examples, showing how other lovers have found expression for their thoughts and feelings on similar occasions. The following are *genuine* love letters, written from the heart's dictation by real lovers, and not formal epistles made to order or as a matter of business.*

A Sensible Love Letter. †

Mademoiselle—It was a saying of the celebrated Frenchman Jean Jacques Rousseau, whose name you very likely can not pronounce, that, to write a good love letter, you ought to begin without knowing what you mean to say, and finish without knowing what you have written. Now, with all due deference to Rousseau's talents in other respects, I may say I do not believe this saying to be true, and I shall endeavor to write in opposition to it. I mean about what I write to you, Mary, that I may guard against poisoning your mind with flattery, or saying anything that may offend you. I wish you to understand that what I say, I mean; that I neither write for writing's sake nor to please my own fancy. I have, I hope, a higher aim and a more honest and more noble intention. I need not blush to own that my only object is to whisper in your ear a pure and tender tale of love. I entreat you to consider it as a symbol of the honestness and truthfulness of the writer, as a proof of his affection for you, and as a bond which shall unite us forever. Know, then, that from the moment I first beheld you, I have felt a lively interest in your welfare, and your image has frequently presented itself to my mind. This will account for what passed between us on Sunday evening. "I have loved you for your beauty, but not (I

* See "How to Write," a Pocket Manual of Composition and Letter Writing [price, 75 cts.] for further examples.

† This letter was read some time ago in a court in France, pending a trial, and thus found its way into print.

hope) for that alone." "Beauty is but skin deep," although it is very agreeable, as every one knows. It is not possible that I can know what other qualities you possess, but I should wish you to have a good knowledge of household matters. You may depend upon it that there is a good deal of domestic happiness in a well-dressed mutton-chop or a tidy beefsteak for breakfast. The woman who can cook contributes more to the happiness of society than the twenty who can not cook.

HENRY TO FANNY.

NEW YORK, *May* 15, 1854.

MY DEAR FANNY—I left you, two days ago, with the shadow of doubt and sadness which had fallen upon my spirit from your sweet, sad face still resting upon me; but Hope whispered that your promised letter would dispel it, and bring the sunshine back to my heart. The letter came, at last, only to deepen the shadow. But this is not your fault. Feeling as you did, you could not, in justice to yourself, have written otherwise; and from the bottom of my heart I thank you for the frankly spoken words which have given me so much pain.

I have read your letter many times. It seems a little confused and contradictory; but I think I comprehend the feelings which dictated it.

You have learned a sad lesson, Fanny, in learning "to distrust all men;" and the sooner you unlearn it the better. You shall yet trust *me*, though you may not *love* me; and believe me when I tell you that, bad as the world is—deceitful as *some* men are (and, alas! some *women* too), there yet exist many true, sincere, and loyal hearts.

Must *I* suffer, Fanny, because some men have proved false?

* * * * * * *

You fear that I would "grow weary of you, as a child of a pretty toy." If you were *only a doll*, I undoubtedly should; but you are something more. You have intellect and affections, both of which will continue to expand in beauty, affording a perpetual charm.

"I care not," you add, "so long as I am sure of your love." What does this mean? Is the real doubt, after all, whether

I love you? and that, too, after I have told you that I do, in plain words? I can not bear to be *distrusted*, my dear Fanny. Your doubts *wrong* me and give me pain. My simple word has never been questioned, that I am aware of, in all my intercourse with the world. *You* must not doubt it. When I say, as I do now, without reservation or doubt, Fanny, *I love you!* these simple words mean all that my rich heart can give or yours can ask; and I can not do myself the injustice to reiterate professions and asseverations. No oath could add force to those words.

I must love with my whole heart, or not at all; and I can accept, in return, nothing short of the complete love and trust of a woman's heart. If you can not love me wholly and unreservedly, pray tell me so with that noble frankness which I so much admire in you, and I will go my way. If I have made a mistake in loving you, that is no reason why you should confirm it, and thus make it fatal to us both.

Is not the whole matter summed up in this single question, which I now put to you in all sincerity and earnestness: Fanny, *do you love me?* Do not puzzle your brain with anybody's theories or experience—not even with your own; but try to solve this one problem. This solved, all will be clear before you. You say that you "do not know your own heart." Then study it. I can give you little assistance in that study; besides, I think you will hardly need a teacher.

If you love me not—if your heart returns that answer to your questionings, tell me so; and if you love me *only a little*, learn, as soon as possible, to love me none at all; but whether you love me or not, write to me once more, and that soon—*very* soon.

Still believing, dear Fanny, that when we truly understand each other, all will be right, I remain,

In *love* and *hope*, your devoted HENRY.

FANNY TO HENRY.

MAPLEFIELD, *May* 17, 1854.

MY DEAR HENRY—Your letter was received only two hours ago, but I can not rest till I have replied to it. It has

made me sad, but happy (though perhaps that's a little paradoxical), for it has shown me two things which affect deeply my feelings—that I have given you pain, and that you do truly *love* me. Pardon me, dear Henry, for the first; for the last, how shall I find words to thank and bless you?

The foolish doubts which so wronged you did, at the same time, cruel injustice to my own heart; for they were mostly the doubts of *others*, infused into my mind, rather than my own. But they are all gone now.

I do not wonder that you think my letter somewhat confused and contradictory. In that, it truly represented the state of mind under which it was written. How could I put clearly on paper what was all confusion in my own mind?

But my head is clear now, and my heart is free from doubt, distrust, or fear (save a fear that I am not worthy of the wealth of love you have given me), and what I now write is as truthful and earnest as your own heart.

I am afraid that you will think me *naturally* distrustful, but I do not think I am. Circumstances (which you shall know some time) have taught my unwilling heart the lesson which it will gladly unlearn.

I have made my heart a study since I last wrote. I have read it through and through, and I find it written all over with love for you. Yes, Henry, *I love you* with all the strength and devotion of the *first love* of a woman's heart; and I trust you as unreservedly as you can desire. Is your heart satisfied? My heart was really yours long ago they had succeeded in perplexing it with doubts and f which would otherwise never have found a place in it. needed but your last letter, so evidently truthful and earn to put them forever to rest.

O how I wish I could see you to-night, with no shadow your brow! Look into my eyes. There is no shadow there

"Nothing but the skies and thee."

I must say *good-night*. Write *very soon*, and, in the mean time, let th heart rest in the full assurance that I am

Thine own FANNY.

NAPOLEON TO JOSEPHINE.

MARMIROLO, *July*, 17, 1796, 9 *o'clock P. M.*

I have received your letter, my adorable friend. It has filled my heart with joy. I am grateful to you for the trouble you have taken to send me the news. I hope that you are better to-day. I am sure that you have recovered. I earnestly desire that you should ride on horseback; it can not fail to benefit you.

Since I left you I have been constantly depressed. My happiness is to be near you. Incessantly I live over in my memory your caresses, your tears, your affectionate solicitude. The charms of the incomparable Josephine kindle continually a burning and a glowing flame in my heart. When, free from all solicitude, all harassing care, shall I be able to pass all my time with you, having only to love you, and to think only of the happiness of so saying, and of proving it to you?

I will send you your horse, but I hope you will soon join me. I thought that I loved you months ago, but since my separation from you I feel that I love you a thousand-fold more. Each day since I knew you have I adored you yet more and more. This proves the maxim of Bruyère, that "love comes all of a sudden," to be false. Everything in nature has its own course, and different degrees of growth.

Ah! I entreat you to permit me to see some of your faults. Be less beautiful, less gracious, less affectionate, less good; especially be not over-anxious, and never weep. Your tears rob me of reason, and inflame my blood. Believe me, it is not in my power to have a single thought which is not of thee, or a wish I could not reveal to thee.

Seek repose. Quickly re-establish your health. Come and join me, that at least, before death, we may be able to say, "We were many days happy." A thousand kisses, and one even to Fortuna, notwithstanding his spitefulness.

BONAPARTE.

VERONA, *November* 24, 1796.

I hope very soon, my sweet love, to be in your arms. I love you most passionately. I write to Paris by this courier. All goes well. Wurmser was beaten yesterday under Mantua.

There is nothing wanted by your husband but the love of Josephine in order to be happy. BONAPARTE.

EDGAR TO WINNIFRED.

BROOKLYN, *May* 28, 1854.

DEAREST—I want you here just now, my beautiful one, O how much! With my head upon your bosom, how quietly happy I would be! Well, this joy the future reserves for me. I can wait; for your love blesses me, even now, though so many weary miles stretch between us.

Yes, dear girl, my love *shall* have power for good over your life, as yours has over mine. We need not mourn over "Ideals" not quite realized in each other, since we have power *to make each other what we wish.* Do you not know, Winnie, that Love is almost omnipotent? He makes his true votaries young and brave, and lovely evermore! Beneath his genial influence soul and body alike expand. Those who do not feel these influences, do not love, though they may think they do. You, my own dear love, shall develop, expand, blossom like the rose—grow in beauty of face, and form, and soul, beneath my loving eyes! Do you not already feel new powers within you—undeveloped capabilities, higher aspirations, better hopes of life? *I* have long been conscious of germs of power hidden in the depths of my being which no influence, save the warm rays of the sun of love, could cause to spring into life. You shall see that I am right in this. You are "proud of me," as I am, you say, in one of your dear letters. You shall yet see what I *am*, lost in the light of what I *shall be.* If you bid me win the laurel wreath to bind upon my brow, it shall be done; though I care little for the world's applause, and would give more for one smile of proud approval, or one warm kiss of love from the lips of her I love, than for the highest niche in the temple of Fame.

Can we find the place on the woodland hill-side where I first said, "I love thee?" Certainly we can. I can go directly to it with my eyes blindfolded! I can find again any and every place where I have once been with you. Do you not think there is some love-magic in that? O those dear old

woodlands! those hill-pastures! those flowery meadows! those dear brooklets! how I love them, and all for your sake!

I have a thousand things to talk about, with you, dearest, but I see plainly that I must postpone them till another day. Shall I get that long letter from you on Tuesday? Do not fail me. Good angels keep you, my own Winnie, and bring me in due time to your arms. Ever thine, EDGAR.

P. S. A pretty little ring, with settings of garnet and pearl, tempted me just now in a shop window, and I inclose it. Will my dear little Winnie accept it?

REV. JOHN NEWTON TO HIS WIFE.

CLAPHAM, *2d July*, 1772.

If it were not to my dearest M., I could not write so soon after dinner. But though my belly is full and my head empty, I must tell you that I had very quiet, agreeable company in the coach, and a pleasant ride to Deptford, where I mounted a horse my dear Mr. T—— had sent for me, which brought me safely hither.

I am always a little awkward without you, and every room where you are not present looks unfurnished. It is not a "humble servant" who says this, but a husband, and he says it not in what is called the honeymoon, but *in the twenty-third year after marriage.* Nor do I speak it to my own praise, but to the praise of our good Lord, who, by his blessing, has endeared us to each other. He has united our hearts, and I trust the union will subsist to eternity.

A PROPOSAL.

GLENWOOD, *Sept.* 17, 1856.

DEAR MILDRED—You will hardly be surprised at the contents of this note, since you must have long been aware (though I have never before dared to put the thought into words) that *I love you!* I have sometimes ventured to hope that your own heart has confessed, in secret, a kindred feeling. But fear has mingled with hope. In your goodness and beauty, you seem so far above me that I hardly dare to do more than love you secretly and in silence.

We have spent many happy hours together, Mildred, as dear, familiar friends; meanwhile my feelings toward you have grown to be something more than friendship, and I feel that it would be wrong to conceal them longer under friendship's guise.

You know my character, my life, my prospects, my *love*. What says your own warm, pure heart to the earnest questionings of mine? May I hope?

I wait, O how impatiently! your answer. Let your heart speak, and mine shall abide by its decision. In mingled hope and fear, BERTRAND.

HOW THE LADY SAID YES.

OAKDALE COTTAGE, *Monday Night, Sept. 19th.*

MY DEAR BERTRAND—I have indeed long known that your feelings toward me were something more than mere sentiments of friendship. Your actions had revealed what your lips had not dared to utter. *L'amour et la fumée ne peuvent se cacher.** Were you blind, that you could not read in my eyes the response you sought? Come, dear Bertrand, and look into them again, and tell me what you find written there.

Yes, I know you; and knowing, how could I help loving you? Can I make myself worthy of your love, my noble Bertrand? I have cherished your friendship as my dearest social privilege; how shall I estimate, dearest, the value of your love?

Come to me soon. I long to tell you, in some better way than by mere written words, how truly and lovingly I am

Thine own MILDRED.

ADDRESSES DECLINED.

Tuesday Evening.

SIR—In reply to your polite note of yesterday morning, I hasten to assure you that I am highly sensible of the honor you have done me, in the proposals you have so handsomely made, and that I appreciate the frank and manly tone in which you have spoken of yourself. Believing that you are sincere

* Love and smoke can not hide themselves.

in the sentiments which you express toward me, having great respect for you as a man and a gentleman, and esteeming you as a friend, it is with regret that I am compelled to give you pain by declining your addresses, and informing you that circumstances render it impossible for me ever to be more to you than, as I am now,

Truly your friend, ELLEN ——.

Mr. JAMES ——.

LOVE UNCHANGEABLE.

Let me not to the marriage of true minds
Admit impediments. Love is not love
Which alters when it alteration finds,
Or bends with the remover to remove:
Oh, no! It is an ever fixéd mark,
That looks on tempests, and is never shaken;
It is the star to every wandering bark,
Whose worth's unknown, although his height be taken.
Love 's not Time's fool, though rosy lips and cheeks
Within his bending sickle's compass come;
Love alters not with his brief hours and weeks,
But bears it out e'en to the edge of doom.
If this be error, and upon me proved,
I never writ, and no man ever loved. —*Shakspeare.*

XVIII.

The Poet's Wife.

In thine arms
She smiles, appearing, as in truth she is,
Heaven-born, and destined to the skies again.—*Cowper.*

Letter to a Friend.

YOU ask me, friend, to tell you of my wife!
And on what stair, or landing-place of life,
I met, as 'twere, God's angel coming down,
Or mine ascending for her marriage crown?

I say you sooth, however strange it seem,
The first time that I saw her was in dream:
A vision of the night did clearly glass
Her living lineaments; I saw her pass
Smiling, as those may smile who feel they hold
At heart safe-hidden, secret fold on fold,
The sweetest love that ever was untold.
And as it passed, the vision turned on me
A moment's look, a lifetime's memory.
But little could I dream that this should prove
The whole wide world's one lady of my love.
I had never seen that face or form, and yet
I knew them both by daylight when we met.

Blind world! to pass and pass my darling by,
My lily of the vale, where she did lie
Snug in her own green leaves, and never see
The wonder vailed and waiting there for me,
With cloudy fragrance all about her curled;—
And yet my blessings on thee, O blind world!
It is so sweet to find with one's own eyes,
Led by divine good-hap, to her surprise,
Our Perdita, our princess in disguise.

The eye that finds must bring the power to see;
('Tis Goethe's doctrine—comforting to me!)
And now she's found, the world would give me much
Could I but tell it of another such.

Is she an angel?
Let us not forget,
My friend, that *we* are scarcely angels yet.
At least my modest soul would not be pledged
To call itself an angel fully fledged:
Flesh is so frail, nor am I very sure
Of being in spirit altogether pure:
Snags of old broken sins torment me still,
With pains that death itself will hardly kill.
If not an angel, let the truth be told,
I have not grasped at glitter—missed the gold:
And lucky is the man who gets the gold:
Refined and fitted for the marriage mold!
Still happier, who can keep it pure to bear
The finer features of immortal wear!
She is of angel-stuff; but I'm afraid
The angels are not given us ready-made;
In other worlds this wife of mine may be
The perfect public angel all may see;
At present she's a private one for me,
My household deity of common things,
That into lowly ways a beauty brings,
Just as the grass comes creeping, making bright,
And blessed with its ripples of delight
And quiet smiles, all pathways dim and bare.

Is she a beauty?
Well, I will not swear
A thousand graces on her grace attend,
A thousand beauties with her beauty blend,
Or that she is so pitilessly fair
Each passer-by must turn, or stop, or stare,
And he on whom she looks feels instantly
As one that springs from dust to deity.
Nor can I sing of outer symbols now—
The swan-white stately neck, the snow-white brow,
The lip's live rose, the head superbly crowned,
Eyes that when fathomed farthest heaven is found!
I choose for worth, not show, nor choose for them
Who would have the casket richer than the gem!

That wife is poor, whate'er her dower may be,
Who hath no beauty save what all may see;
No mystery of the human and divine;
No other face to unvail within the shrine
Uplighted only for one worshiper,
And to one love alone familiar;
No vail to lift from the familiar face
Daily, and show the unfamiliar grace.
Eyes shine for others, but divinely dim
And dewy do they grow only for him!
And her dear face transformed he doth find,
All mirror to the beauty in his mind.

The beauty worn by bird and butterfly,
Lives on the outside, lustrous to the eye;
But still as nobler grow hue, form, and face,
More inward is shy Beauty's dwelling-place.
And there's a beauty fashioned in the mold
Transmitted from the Beautiful of old,
That from some family-face its best doth win:
But my love's beauty cometh from within,
The loveliness of love made visible,
To feature which the Sculptor Form is dull.
Not the mere charms of cheek, or chin, or lip,
That vanish on a week's acquaintanceship;
But that crown-beauty which we can not clasp,
The beauty that eludes even Death's grave-grasp.

At forty, what we yearn for in a wife
Is a calm haven 'mid the seas of strife;
One fresh, green summit in the waste of life,
That gathers dew from heaven, and tenderly
Turns it to drops of life for you or me;
A spring of healing in the desert sand;
A palm for shadow in a weary land;
A mind that doth not dwell so far apart
That we can find no entrance save at heart;
One that at equal step with us may walk,
And kiss at equal stature in our talk;
And scale the loftiest life still arm-in-arm,
As well as nestle in the valleys warm.

And here's my Rest, where sun and shadow meet;
Green leaves above, cool grasses at my feet,

Bees in the blossom, gleams of woodland grace;
A brooding dove the spirit of the place;
Twinkle of beams that bathe in hidden dew;
An earthly pleasance, with heaven smiling through.
My darling sitting with her hand in mine,
Here, where 'mid buttercups the crouching kine
Chewing, with ruminant stateliness, behold
The milky plenty and the meadowy gold.
I brought her here some happy months ago—
Her winter prison amid miles of snow.
Poor bird! she felt that she was caged at last,
Her forest far away, its freedom past;
Her eyes made mournful search, mine laughed to see
She would have flown, and knew not where to flee:
The little wedding-ring had grown a round
Large hoop about our lives, and we are bound.
Useless was all petitionary quest;
No outlet! so she nestled in my breast.
And may we always be as wise, my dear,
When things look dark around or foes are near!

And now the fragrant summer-tide hath come
And isled us in a sea of leaf and bloom;
And now the tremulous sweetness, restless grace,
Have settled down to brood in the dear face
That lightens by me fair and privet-pale,
Soft in the shadow of the bridal vail:
The sunny sparkle of Southern radiance
That in her English blood doth gaily dance,
Hath steadied to the still and sacred glow
Which hath more inner life than outward show.

So many are the mishaps and the griefs
In marriage—like Beau Brummel's neckerchiefs,
Armfuls of failure for one perfect tie!
And *have we hit it?* do you say or sigh?

Time was, when life in triumph would have run,
And faster than the fields catch fire o' the sun,
Or light takes shape and feature in the flowers,
My answer would have blossomed with the hours.
I should have felt the buds begin to blow,
With my love-warmth; another dawn to glow;
Heard all the bells in heaven ring quite plain,
Because young blood went singing through my brain.

I should have sung that we had reached the land
Where milk and honey flow o'er golden sand;
And that far El Dorado we had found
Where nothing less than nuggets fill the ground.
But 'tis no more the lyric life of youth,
When fancy seemed truer than all truth,
And standing in that dawn, the sun of love
Hung dewy rainbows on each web we wove;
And to the leap of the blood we felt it given
To scale the tallest battlements of heaven:
Poor was the prize of wisdom's proudest dower,
Beside that glory of the flesh in flower.

And now I can not sing my ladye's praise
Lark-like, as in the morning of those days
When at a touch the song would upward start
And, half in heaven, empty all the heart.
'Tis August with me now, and harvest heat,
And in the nest the silence is so sweet:
Moreover, love is such a bosom-thing,
In words its nestling nearnesses take wing:
Nor flower of speech could ever yet express
The married sweetness or the homeliness:
We can not fable the ineffable!
The tongue is tied too, with the heart at full.
Music may hint it, with her latest breath,
But fails: her heaven is only reached through death.

The stirring of the sap in bole and bough—
Mere feeling—will not set me singing now!
I thank my God for all that He hath given,
And ope the windows of my soul to heaven;
So would I journey to the land above,
Clothed with humility, and crown'd with love.

I look no more without, and think to win
The treasures that are only found within;
And, after many years, have grown too wise
To search our world for some lost paradise,
Or feel unhappy should we chance to miss
The next life's possibilities in this.
'Tis here we follow, but hereafter find,
The goal all golden miraged in the mind.
That Age of Gold behind us, and the isles
Where dwell the blessed, are but as the smiles

Reflected from a heaven that onward lies;
The gold of sundown caught in orient skies.

And yet if any bit of Eden bloom
In this old world, 'tis in the wedded home:
And what a wonder-world of novel life
Do these two range through hand-in-hand as wife
And husband; in one flesh two spirits paired,
Their joys all doubled, all their sorrows shared;
Two spirits blending in one heavenward spire,
That soars up from a fragrant altar-fire;
Two halves in one perfection wed, to prove
The shaped idea of immortal love!

We can not see love with our mortal sight,
But lo! the singing angels come some night
To bring his tiny image in the child,
Wherewith from out the darkness he hath smiled:
The tender voice whereby the All-loving breaks
His silence, and in human fashion speaks;
The gentle hand put forth to draw us near
The heart of life whose pulse is beating here:
Though seldom do we guess, so dim our eyes,
That God comes down in such a simple guise,
And yet of such the kingdom of heaven is;
Through them, the next world is revealed in this.

And how they come to us to give us back
What we have lost along the dusty track:
The sweetness of the dawn, the early dew,
The tender green and heaven's unclouded blue;
The treasures that we dropped upon the ground,
And they in following after us have found!

Ah, love! my life is not so bare of leaf
But we can find a nest for shelter, if
The bounteous heavens should bless us from above,
And in our branches cradle some wee dove.
Nor will my darling lack a touch still warm
To finish that fine sculpture of her form;
For if love dwell in me, the Angel-Elf
Shall kiss her to some likeness of himself.

At the hill-top I reach my resting-place
To find clear heaven—feel it face to face;

Firm footing after all the weary slips
To hold the cup unshaken at the lips.
The meaning of my life grows clear at last,
And I can smile at all the troubles past;
The clouds put on a glory to mine eyes,
My sorrows were my Saviour in disguise;
And I have walked with angels unawares,
And mounted upward climbing over cares,
A little nearer to the home above:
Here let me rest in the good Father's love,
Embodied in these arms embracing me,
Serenely as the sea-flowers in deep sea.

'Tis true, just as we feel our foreheads crowned
And all so glorious grows the prospect round,
It seems one stride might launch us on heaven's wave,—
Thenceforth our steps go downward to the grave.
What then? I would not rest till spirit rust
And I am undistinguishable dust:
And if love bring no second spring to me,
This is the fore-feel of a spring to be;
If no new dawn, yet in the evening hours,
Freshly bedewed more sweetly smell the flowers,
And Autumn hath its glory rich and warm,
A mellower splendor, a maturer charm;
And round my path the glow of love hath made
Gentle illumination for the shade.

Something, dear Lord, thou hast for me to say,
Or wherefore draw me toward the springs of day,
And make my face with happiness to shine,
By softly placing this dear hand in mine,
Even while I stretch'd it to Thee through the dark?
A something that shall shine aloft and mark
Thy goodness and my gratitude upon
This Mount Transfiguration, when I'm gone.
If Thou hast set my foot on firmer ground,
Lord, let me show what helper I have found.
If Thou hast touch'd me with thy loftier light,
Lord, let me turn to those that walk in night,
And climb with more at heart than they can bear;
Though but a twinkle through their cloud of care.
I ask not that my life should break in bloom,
For flowers to crown my love or wreathe my tomb;

Nor do I ask the laurel for my brow,
But only that above my grave may grow
Some sunny grains of thine immortal seed
For Bread of Life on which poor souls can feed:
Lord! let me have my one supreme desire—
To fill some earthly facts with heavenly fire!
Let me work now, for all eternity,
With its large-seeming leisure, waiteth me!

XIX.

The Model Husband.

Young men, be faithful husbands and good fathers of families. Act so that your wives shall esteem and love you. Read the Word of God industriously; that will conduct you through storm and calm, and safely bring you to the haven at last.—*Frederica Bremer.*

Love and Confidence.

THE first duty of the married pair, and one which may be said to comprehend all others, is to love one another. This the true and faithful husband makes the basis of his intercourse with the partner of his bosom. Realizing that it is his solemn duty to make her as happy as possible, and knowing that confidence in his affection is the chief element of that happiness, he fails not to give constant proof of this affection—an affection that is not lavish in caresses only, as if these were the only demonstrations of love, but of that respect which distinguishes love as a principle from that brief passion which assumes, and only assumes, the name—a respect which consults the judgment as well as the wishes of the beloved object—which considers her as one who is wortly of being admitted into all the counsels of the heart.

"Considering the improvement of his own understanding, and the cultivation of his own taste, as a duty, and one of the most delightful duties of an intellectual being, he does not consider it as a duty or a delight that belongs only to man, but feels it more delightful, as there is now another soul that may share with him all the pleasure of the progress. To love the happiness of her whose happiness is in his affection is, of course, to be conjugally faithful; but it is more than to be merely faithful; it is not to allow room even for a doubt

as to that fidelity, at least for such a doubt as a reasonable mind might form. It is truly to love her best, but it is also to show that love which is truly felt." *

Careful Providing.

A very important, though not a romantic, aspect in which the model husband looks upon his duty to his wife is that of a provider for her material wants and needs. In order to supply her with all the necessaries and comforts of life, and to spare her all the privations and hardships possible, he diligently attends to his business and economically manages his affairs. He is willing to labor to the utmost of his power, if need be, for her support. Jacob, we are told, served seven years for Rachel before marriage, "and they seemed to him but a few days for the love he had for her." In this respect, at least, he was a model lover; and in every case where true love exists, it will be easy to toil for the support of the loved object.

The model husband believes there should be no separate possessions or clashing interests in marriage. One in heart and mind, the wedded pair should, he thinks, have all things in common—a common purse, a common store, a common estate—a community of interests in everything.

Charity.

Recognizing fully his own faults and imperfections, the model husband looks with charity and forbearance upon those that he may discover in his beloved wife. He does not expect her to be free from the common infirmities of humanity. He takes care never to speak of her faults in the presence of any other person; and if he finds it necessary to point them out to her, with a view to an effort at correction, he does it in a kind, considerate, and tender way, so as not to give her pain.

If she be sometimes fretful and ill-humored, he remembers her cares, her tedious round of household duties, the mis-

* Charles Brooks

doings of servants, and the perpetual watchfulness which her children, if she have any, require at her hands; and he endeavors, by kind and loving words, to soothe and cheer her.

Home the Dearest Place.

The model husband does not spend his evenings in bar-rooms, billiard saloons, and theaters, nor at the club. He finds his highest happiness in the society of his wife and children. When business or the just demands of society call him away from home, he returns as speedily as possible. When he deems it proper for himself to attend any place of amusement, he thinks it proper for his wife to go also, as she has quite as much need as himself of innocent recreation.

He does not allow the cries of the children, nor the occasional disturbances that may arise in the family circle, to deter him from remaining at home after the hours of business are over. "The waywardness and folly, the boisterous mirth, and the mischievousness of the little ones may disturb his equanimity for a while and occasionally provoke him to anger, but he will regard their fretfulness and peevishness with pity, and willingly bear his part of the arduous task of curbing the unruly tempers of the children, and leading his sons and daughters into the paths of piety and peace. Instead of making the boisterous merriment of the children a pretext for absenting himself from home, he will rejoice in it as an indication of their health and happiness. And if the family circle should be invaded by sickness, or affliction of any kind, the presence of the husband and the father is imperatively demanded. Kindness and constant attention in the hour of affliction are, in the estimation of some ladies, the strongest proofs of affection that a husband can give. And it must appear evident to the most careless observer, that no one who habitually leaves his wife at home, and seeks for happiness in other places, can perform his duty in this respect. There is a great difference between the inhabitants of towns and the country in regard to this point; and it may be partly owing to the fact that husbands in the rural districts stay much more at home with their families than they do in towns, that we find more virtue

and religion in the country than we do in the town. Cities and towns, especially those great hives of sin and misery in the Old World, are proverbial for their wickedness of every kind, as well as for their want of attention to the duties of home. But in town and country some good husbands in other respects are sadly delinquent in this matter. While they provide well for their families, their leisure hours are devoted to places of amusement and to the society of their friends and associates, while the wife is left at home, fearing that the heart of her husband has been alienated from her, and suffering all the pangs of solitude and neglect. It may be seen occasionally, too, that some who spend much of their time in religious meetings, and are very zealous for the church generally, go to the house of God alone, and sometimes in the company of other ladies, while their wives are left at home, as though they had no part nor lot in the matter." *

Little Things.

By kind words, neatness in dress, cleanliness in his person, abstinence from all indulgences that are hurtful to himself or offensive to his wife, and a thousand other things too numerous to be named, the model husband will so conduct himself that after twenty, or even fifty, years spent in wedlock he will be still more the lover than ever before. And if the happy pair should be allowed, in the providence of God, to spend the evening of their lives together, they will cling more and more closely together, and show the world the sublime spectacle of a love that bids defiance to the changes of time.

"They sin who tell us love can die.
With life all other passions fly,
All others are but vanity.
In heaven ambition can not dwell,
Nor avarice in the vaults of hell;
Earthly these passions as of earth,
They perish where they had their birth;
But love is indestructible!

* Rev. John Bayley.

Its holy flame forever burneth,
From heaven it came, to heaven returneth;
Too oft on earth a troubled guest,
At times deceived, at times oppressed;
It here is tried and purified,
Then hath in heaven its perfect rest.
It soweth here with toil and care,
But the harvest-time of love is there!"—*Southey.*

John Anderson My Jo.

John Anderson my jo, John,
When we were first acquent,
Your locks were like the raven,
Your bonnie brow was brent;
But now your brow is bald, John,
Your locks are like the snaw;
But blessings on your frosty pow,
John Anderson my jo.

John Anderson my jo, John,
We clamb the hill thegither;
And monie a canty day, John,
We've had wi' ane anither:
Now we maun totter down, John,
But hand in hand we'll go,
And sleep thegither at the foot,
John Anderson my jo.—*Burns.*

XX.

The Model Wife.

Blessed is the man that hath a virtuous wife, for the number of his days shall be double.

A virtuous woman rejoiceth her husband, and he shall fulfill the years of his life in peace.

Children and the building of a city continue a man's name; but a blameless wife is counted above them both.—*Ecclesiasticus.*

Oh, blest with temper whose unclouded ray
Can make to-morrow cheerful as to-day;
She who ne'er answers till her husband cools,
Or if she rules him, never shows she rules;
Charms by accepting, by submitting sways;
Yet has her humor most when she obeys.—*Pope.*

A Husband's Opinion.

SIR JAMES MACKINTOSH, in a letter to a friend, thus beautifully describes the character of his deceased wife. A finer picture of the true woman, as companion, friend, and guardian angel in human guise, can hardly be found in literature. The model wife can not be better introduced than in her person.

Fair young reader, shou'd you have the good fortune to become the wife of a worthy man, will you not emulate her example, and thus become a perpetual fountain of joy and peace to your husband, and a blessing inestimable to your children?

"Allow me, in justice to her memory, to tell you what she was, and what I owed her. I was guided in my choice only by the blind affection of my youth. I found an intelligent companion and a tender friend, a prudent monitress, the most faithful of wives, and a mother as tender as children ever had the misfortune to lose. I met a woman who, by the tender management of my weaknesses, gradually corrected the most

pernicious of them. She became prudent from affection; and though of the most generous nature, she was taught frugality and economy by her love for me. During the most critical period of my life she preserved order in my affairs, from the care of which she relieved me. She gently reclaimed me from dissipation; she propped my weak and irresolute nature; she urged my indolence to all the exertions that have been useful or creditable to me, and she was perpetually at hand to admonish my heedlessness and improvidence. To her I owe whatever I am; to her, whatever I shall be. In her solicitude for my interest, she never for a moment forgot my feelings or my character. Even in her occasional resentment, for which I but too often gave her cause (would to God I could recall those moments!), she had no sullenness nor acrimony. Her feelings were warm and impetuous, but she was placable, tender, and constant. Such was she whom I have lost; and I have lost her when her excellent natural sense was rapidly improving, and after eight years of struggle and distress had bound us fast to each other,—when a knowledge of her worth had refined my youthful love into friendship, before age had deprived it of much of its original ardor,—I lost her, alas! (the choice of my youth and the partner of my misfortunes) at a moment when I had a prospect of her sharing my better days.

"The philosophy which I have learned only teaches me that virtue and friendship are the greatest of human blessings, and that their loss is irreparable. It aggravates my calamity, instead of consoling me under it. My wounded heart seeks another consolation. Governed by these feelings, which have in every age and region of the world actuated the human mind, I seek relief, and I find it in the soothing hope and consolatory opinion, that a benevolent wisdom inflicts the chastisement, as well as bestows the enjoyment, of human life; that superintending goodness will one day enlighten the darkness which surrounds our nature and hangs over our prospects; that this dreary and wretched life is not the whole of man; that an animal so sagacious and provident, and capable of such proficiency in science and virtue, is not like the beasts

that perish; that there is a dwelling-place prepared for the spirits of the just; and that the ways of God will yet be vindicated to man. The sentiments of religion, which were implanted in my mind in my early youth, and which were revived by the awful scenes which I have seen passing before my eyes in the world, are, I trust, deeply rooted in my heart by this great calamity."

The Wife's Influence.

Rev. George W. Burnap has some excellent thoughts on the marriage relation, and his views of the mission and influence of the wife are so true and so happily expressed that we can not forbear to quote the following passages:

"The good wife! How much of this world's happiness and prosperity is contained in the compass of these two short words! Her influence is immense. The power of a wife, for good or for evil, is altogether irresistible. Home must be the seat of happiness, or it must be forever unknown. A good wife is to a man wisdom, and courage, and strength, and hope, and endurance. A bad one is confusion, weakness, discomfiture, despair. No condition is hopeless when the wife possesses firmness, decision, energy, economy. There is no outward prosperity which can counteract indolence, folly, and extravagance at home. No spirit can long resist bad domestic influences. Man is strong, but his heart is not adamant. He delights in enterprise and action, but to sustain him he needs a tranquil mind and a whole heart. He expends his whole moral force in the conflicts of the world. His feelings are daily lacerated to the utmost point of endurance by perpetual collision, irritation, and disappointment. To recover his equanimity and composure, home must be to him a place of repose, of peace, of cheerfulness, of comfort; and his soul renews its strength, and again goes forth with fresh vigor to encounter the labors and troubles of the world. But if at home he find no rest, and there is met by a bad temper, sullenness, or gloom, or is assailed by discontent, complaint, and reproaches, the heart breaks, the spirits are crushed, hope vanishes, and the man sinks into total despair.

"Let women know, then, that she ministers at the very fountain of life and happiness. It is her hand that lades out with overflowing cup its soul-refreshing waters, or casts in the branch of bitterness which makes them poison and death. Her ardent spirit breathes the breath of life into all enterprise. Her patience and constancy are mainly instrumental in carrying forward to completion the best human designs. Her more delicate moral sensibility is the unseen power which is ever at work to purify and refine society. And the nearest glimpse of heaven that mortals ever get on earth is that domestic circle which her hands have trained to intelligence, virtue, and love, which her gentle influence pervades, and of which her radiant presence is the center and the sun."

The Ornament of a Meek and Quiet Spirit.

Crates was a heathen philosopher; but many professed Christians may well blush for their want of sense and religion in view of such sentiments as the following, ascribed to him by Plutarch:

"Neither gold, nor emeralds, nor pearls grace and ornament a woman, but all those things which clearly express and set off her gravity, regularity, and modesty. The faithful wife will not suffer herself to be led astray by the vain and foolish fashions of the times, nor will she waste the substance of her husband by an extravagant expenditure of his income in dress, equipage, etc., but she will strive to be lovely in his sight, and in the estimation of all by whom she is surrounded, by wearing the ornament of a meek and quiet spirit."

The philosopher does not condemn a proper attention to dress, on the part of the wife, nor do we; but only the folly and extravagance of pernicious fashions, which many allow to usurp the place of neatness, taste, modesty, and good sense—the true ornaments of the soul.

The Duty of Cheerfulness.

All are not equally endowed with the element of hopefulness. Some are naturally buoyant and cheerful, generally looking on the bright side of things, while others see life in its more serious and somber aspects; nor can even the mer-

riest heart be always free from sadness and despondency. Affliction and sorrow come to all. There is a time to weep, even as there is a time to rejoice. Still, cheerfulness is a duty; and a large capacity for its sunny manifestations is of the greatest value in a wife. The model wife *cultivates* this disposition, and her presence is hailed with delight by all. To her husband she is like sunshine—a source of both light and warmth in his home; and though her countenance may be occasionally overshadowed with gloom (as whose is not?) and her eyes darkened with tears, the fit of sadness is brief as an April shower. Soon she gladdens those around her with her cheerful smiles, and drives away the dark clouds of despondency with the melody of song. Who shall tell the importance of this temper in a wife to a husband's peace and happiness? In the midst of the cares and perplexities of life, the toils of business, the pangs of disappointment, and all the ills incident to humanity, it would greatly add to the sorrows of a husband if, when he found time to be at home, instead of being soothed and encouraged by the gentle words and cheerful smiles of a true-hearted, loving wife, he should be constantly annoyed by the murmurings and complainings of a dissatisfied, ill-tempered woman.

"A cheerful heart doeth good like a medicine."

To such a wife as we have described, the husband in his hours of despondency may address himself in the words of the "Bard of Avon:"

"When in disgrace with fortune and men's eyes,
I all alone beweep my outcast state,
And trouble deaf heaven with my bootless cries,
And look upon myself, and curse my fate,
Wishing me like to one more rich in hope,
Featured like him, like him with friends possessed,
Desiring this man's art, and that man's scope,
With what I most enjoy contented least;
Yet in these thoughts, myself almost despising,
Haply I think on thee, and then my state
(Like to the lark at break of day arising
From sullen earth), sings hymns at heaven's gate;
For thy sweet love remembered such wealth brings,
That then I scorn to change my state with kings."

Purity and Modesty.

The model wife does not throw off the modest reserve that made her so charming as a maiden. She feels that the wife should be as pure in heart and as free from every appearance of boldness or forwardness as the unmarried woman, and she quickly and decidedly rebukes any indelicate allusions or impure conversation that may be attempted in her presence. The purity of her heart is manifested not only in her conversation, but in the simplicity and modesty of her dress and the propriety of her general deportment. She not only avoids all intercourse with those from whom she apprehends danger in this respect, but she does not suffer her mind and heart to be polluted by the pernicious literature of the day, in the shape of sensational novels and romances.

In the midst of all the onerous and responsible duties of her position, it is given her to be clothed in a spotless robe of innocence, as well as to be "all glorious within." *

Order and Neatness.

Knowing how great a charm neatness and good order give to both the person and the household arrangements, the model wife makes it a matter of conscience to keep herself, her clothing, and her house clean, well ordered, and modestly but tastefully adorned. She tries to be more attractive, if possible, after marriage than before, and to make her home pleasanter to her husband than any other place. A minister, who has traveled extensively, and had ample opportunities to observe the great difference that exists in this respect among the people, and the sad effects sometimes produced by the culpable neglect of these apparently small but really very important matters, truly says:

"It too often occurs that those who before marriage were scrupulously neat and clean, become disgracefully negligent in a very short time. When I have visited some places, and have looked at the wife and children, I have soon understood

* "Marriage as it Is, and as it Should Be."

why the husband was seldom at home in his leisure hours. Alas for him! he had been captivated by youthfulness and beauty, and he thought he had married one who would be to him a pleasant companion; but he found himself permanently united to a lazy, slovenly creature, whose want of cleanliness with regard to herself; her children and her habitation was a source of continual mortification and sorrow." *

Industry and Economy.

Riches do not furnish any valid excuse for idleness and extravagance. Industry and economy are duties incumbent on all, whatever their station in life. The world's work must be done. Each should do his or her share. "The poor we have always with us." If we need not to be saving in order to guard ourselves against future want, we should still practice economy, for the purpose of having the more to spare for the worthy children of poverty. But with the majority, industry and economy are essential to comfort and success in life; and the faithful wife of the poor man, or the man of moderate means, considers it her duty to help, in her way, "to make both ends meet"—to keep the family expenses within the income. She avoids extravagance in dress and in furniture, expensive luxuries in food—often as hurtful as they are costly—provides economically, but healthfully, for her table, and strives in every way to aid her husband in laying by a portion of his earnings for the future. No wonder he esteems her as a "treasure," in every sense.† Her opposite—the extravagant, the frivolous, and the immodest wife—is thus sketched by the poet:

"Her women, insolent, and self-caressed,
By vanity's unwearied finger dressed,

* Bayley.

† The New York *Times*, speaking of the great and growing evil of female extravagance, says:

"It is hard to think it—harder to write it—but, nevertheless, it is plain, honest truth. They are the money maelstroms—they, and their silks, wines, carpets, hangings, and equipages—and in them are swallowed up the millions that are reported in our financial disasters. Psalms for their souls—liturgies of sorrow—requiems of death—anything in the way of thunder and lightning would be, just now, the next thing to a Gospel, if it could arouse our women to arrest the enormous drafts they are making on the exchequer of the world."

Forget the blush that virgin fears impart
To modest cheeks, and borrow one from art;
Curled, scented, furbelowed, and flounced around,
With feet too delicate to touch the ground,
They stretch the neck and roll the wanton eye,
And sigh for every fool that passes by."—*Cowper.*

Health and Habits.

The faithful wife does not destroy her health by a life of luxurious ease, or by a willful neglect of the laws which govern her being. She does not injure her constitution by excessive indulgence in the pleasures of the table, by midnight revelings, neglect of exercise in the open air, or by any sensual indulgence whatever. She regards her health and strength as talents committed to her by Heaven, which she may not undervalue or heedlessly cast away without incurring the displeasure of God.

"Instead of running, night after night, to the haunts of fashionable folly, and thus laying the foundation for consumption and a host of fatal diseases, she will retire early, rise with the lark, and find her pleasures in the face of day, in those healthful employments of body and mind which are in harmony with the laws of her being."—*Bayley.*

The Model Wife of the Olden Time.

"Who can find a virtuous woman? for her price is above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil: she will do him good, and not evil, all the days of his life. She seeketh wool and flax, and worketh willingly with her hands. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up and call her blessed: her husband also, and he praiseth her. Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised."—*Proverbs.*

With this admirable picture from the Good Book we close our delineation of the model wife—the fitting com-

panion of the true and faithful husband sketched in a previous chapter. Cheerful, industrious, modest, pure, affectionate, devoted, faithful, and truly religious, she moves in the charmed circle of home with

"Grace in her steps, heaven in her eye,
In every gesture dignity and love."

Woman's Constancy.

She loved you when your home and heart
Of fortune's smile could boast;
She saw that smile decay,—depart,—
And then she loved you most.

Oh, such the generous faith that glows
In woman's gentle breast;
'Tis like that star that stays and glows
Alone in night's dark vest;

That stays because each other ray
Has left the lonely shore,
And that the wanderer on his way
Then wants her light the more.—*L. E. Landon.*

XXI.

Miscellaneous Matrimonial Matters.

Though fools spurn Hymen's gentle powers,
We, who improve his golden hours,
By sweet experience know
That marriage, rightly understood,
Gives to the tender and the good
A Paradise below.—*Cotton.*

Plain Talk with a Young Man.

A GOOD lady, Mrs. H. T. Stone, who, we are sure, is as liberally endowed with heart as she evidently is with brain, writes as follows to Cousin Anna's young "beau."

"How strangely events do shape themselves! When I first saw you at your father's well-spread table nine years ago, neither of us dreamed that we would ever meet in Aunt Jemima's parlor. Of course we all know why you were there: you were frank enough to tell me that you admired Anna, and ever had since you first saw her. Now I presume you and I see two Annas, or one Anna in different lights, for be assured, my friend (and I hope we are really friends), I am your senior by a few years, and believe it a truth that Love *is* blind.

"That Anna is pretty and intelligent no one can deny. "Youth is always beautiful," your mother once remarked to me as we were sewing in the hall, and I have since thought that she was at that moment recalling the lines—'See how on the faltering footsteps of decay youth presses, *ever gay and beautiful youth.*'

"But however lovely the spring, it is human nature to long for the fullness of summer, then to desire the fruitful autumn,

and before we are aware, an icy breath comes, and winter is upon us. And in life the seasons come but once; so let me entreat you cherish the present, and prepare that summer of your life which will yield you a happiness deep and lasting.

"You will laugh, I know, when I say that 'tis not improbable that you do not fully see how many pleasant circumstances conspire to make life look bright and the course run smoothly. We do not know how sweet sweetness is until we taste the bitter, and bitterness of heart never is forgotten. In a home where abundance is a rule, you have not felt a tinge of real want; even when away in the army, you knew that in the pleasant home there was the good father ready to help you at any moment.

Pleasures of Courtship.

"To-night you are probably sitting in Aunt Jemima's parlor again. You are well dressed, the pretty black horse at the gate is shining from its well-kept stable, the new buggy is polished and trim, Anna is neatly dressed, and as sweet as a Scotch rose (to me they are the sweetest of all roses), and it would be strange if you did not enjoy yourself.

"And in the home you left an hour ago, how is it? If your sister does have a beau, I hope he is as near perfection as a *man* can come, for she is a rare girl. But perhaps she is reading some good book of which the table is always full, and your sedate brother is of course reading something deep and wise, he always does, and your father is meditating. Do remember, my dear friend, it is autumn with him, and he mourns

> 'For the tender grace of a day that is dead,
> *And the sound of a voice that is still.*'

"You will have a swift ride home, at a late hour, a short, happy sleep, which will begin with an airy dream of Anna, and end with Anna too. The farm-work will all go on; sister will have a nice breakfast and later a good dinner; you will work briskly all the forenoon, running up to your room before dinner to play a few notes on the flute, and build another small castle in the air for Anna, and so the days go on.

Too Young to Marry.

"While you are there to-night, though, Aunt Jemima is obliged to think what she will have for breakfast, and will wish she had a new carpet for the parlor, and wonder in her heart whether she had better stop your coming or let it go on—go on to the wedding-day, you see, don't you? Anna will not be fit to marry for three years, at least. True, she can cook, and bake, and sew neatly, but she is too young to take the many cares of married life. Only a few days after I left you, when Aunt Jemima had gone out for a visit, she came home to find Anna had entirely forgotten to feed the pig or milk the cow; and the cow had laid down in the darkness and couldn't be found. Aunt Jemima scolded, and Anna could only say she *forgot*. I half believed she was thinking of you, for she knew that the cow needed milking, as much as her own face needs washing every morning. I could forgive it all, for it is surely spring with her, and she is too tender to bear the sweat and burden of the summer.

Good Advice.

"Suppose, after a reasonable time, you are married. Does the thought send a thrill of joy to your heart? I hope so, for love is akin to Heaven, and true love bears and wears long. Still, if you should ever come home at night, after leaving Anna at home to do the evening work, with your head giddy, and your breath smelling of cigars—and something more, what would she think? I predict there would be a sudden gush of tears, and then a reproach in a tone that would cut like a razor. What could you say? Would you fire up and say, 'What the d—l are you making such a fuss about? I only had a little spree with some of the boys up town.'

"Anna might possibly wish herself back with her mother, for very few husbands are as tender of their wives as mothers are of their daughters, and you would ask if a married man could not have a little fun once in a while. I answer No. The place of amusement which draws a man away from his family is no place for you. Marriage is a religion; there are

daily crosses which both should bear; and after the well-spent youth comes the joy of middle life, and with the joy new cares and sorrows; dear ones die, dear ones grow around us; by and by comes a twinge of age, and we remember that 'we all do fade as a leaf.'

"Do you see any meaning in all this? Be not hasty, and if you ever doubt the wisdom of any step, do not make the step. Above all, seek true wisdom, till you find it.

"It is not for Anna's sake that I write thus, it is for the sake of yourself, and your mother. If I only *could* talk to you as she could. I went to see her grave before I came back here, for I had never seen where they laid all that was mortal of her who was so excellent a friend, and daughter, and wife, and a mother. Don't seek your enjoyment altogether away from home. You owe it to them all to be a confiding brother and son. Love, like charity, begins at home. Go to see Anna if it is mutually pleasant, but do not go too often. And act yourself out naturally; we are too apt to wear a mask in love-making. When we get our better clothes and ride away, we are apt to leave some of our naughty self at home with the garments of sober toil and vexation.

"Do you believe that? Now tell me what you think of all I have said."

A Congratulatory Letter.

"My dear Friends—I most heartily congratulate you on being married. But in your joy at the consummation of your wishes, do not forget that your happiness both here and hereafter depends—O how much!—upon each other's influence. An unkind word or look, or an unintentional neglect, sometimes leads to thoughts which ripen into the ruin of body and soul. A spirit of forbearance, patience, and kindness, and a determination to keep the chain of love bright, are likely to develop corresponding qualities, and to make the rough places of life smooth and pleasant. Have you ever reflected seriously that it is in the power of either of you to make the other utterly miserable? And when the storms and trials of life come, for come they will, how much either of you can do

to calm, to elevate, to purify the troubled spirit of the other, and substitute sunshine for the storm? How much of the happiness or unhappiness of home depends on the disposition? *Home*,—how many associations with it! How the lonely and bereaved heart yearns for it! How it rises in remembrance when the sands of life are nearly run, and the sun is just setting!

"I can not look upon marriage in the light in which many seem to regard it,—merely as a convenient arrangement in society. To persons of benevolence, intelligence, and refinement, it must be something more,—the source of the greatest possible happiness or of the most abject misery,—no half-way felicity. In your case the prospect appears as bright as can be expected under any circumstances. You have not had the folly to discard common sense. You have endeavored to study charitably and carefully the peculiarities of each other's habits, dispositions, and principles, and to anticipate somewhat the inconveniences to which they may lead. And as you are determined to outdo each other in making personal sacrifices, and to live by the spirit of the Saviour, you have laid a foundation for happiness which it is not likely will be shaken by the joys or sorrows, the prosperity or adversity, the riches or poverty, or by the frowns or flattery, of the world.

"I need not tell you how many or how warm hearts are interested in your welfare, nor how many wishes and prayers are uttered for your happiness. Now do not be so selfish in your enjoyment as never to let any one share it with you, but write often, that all of us may be partakers also. Farewell. God bless you! May the rainbow of promise never set on your prospects till you form a purer union with angels!"—*John L. Sibley.*

Whom do Great Men Marry?

Women, of course. But they show the same diversity of taste that is seen in the lower ranks, and on the whole make worse mistakes. They, however, generally show the same sense in choosing wives that they show in managing other people's affairs, whether it be good or bad.

John Howard, the great philanthropist, married his nurse. She was altogether beneath him in social life and intellectual capacity, and besides this, was fifty-two years old while he was but twenty-five. He would not take "No" for an answer, and they were married, and lived happily together until her death, which occurred two years afterward.

Peter the Great, of Russia, married a peasant girl. She made an excellent wife and a sagacious empress. Humboldt married a poor girl because he loved her. Of course they were happy.

Shakspeare loved and wed a farmer's daughter. She was faithful to her vows, but we could hardly say the same of the great bard himself. Like most of the great poets, he showed too little discrimination in bestowing his affection on the other sex.

Byron married Miss Milbank to get money to pay his debts. It turned out a bad shift.

Robert Burns married a farm girl with whom he fell in love while they worked together in the plow-field. He, too, was irregular in his life, and committed the most serious mistakes in conducting his domestic affairs.

Milton married the daughter of a country squire, but lived with her but a short time. He was an austere, exacting, literary recluse; while she was a rosy, romping country lass that could not endure the restraint imposed upon her, and so they separated. Subsequently, however, she returned, and they lived tolerably happy.

Queen Victoria and Prince Albert were cousins, and about the only example in the long line of English monarchs wherein the marital vows were sacredly observed and sincere affection existed.

Washington married a widow with two children. It is enough to say of her that she was worthy of him, and that they lived as married folks should, in perfect harmony. John Adams married the daughter of a Presbyterian clergyman. Her father objected on account of John's being a lawyer; he had a bad opinion of the morals of the profession.

Thomas Jefferson married Mrs. Martha Skelton, a childless

widow, but she brought him a large fortune in real estate. After the ceremony she mounted the horse behind him and they rode home together. It was late in the evening, and they found the fire out. But the great statesman bustled around and rebuilt it, while she seized the broom and soon put things in order. It is needless to say that they were happy, though Jefferson died a poor man on account of his extreme liberality and hospitality.

Benjamin Franklin married the girl who stood in her father's door and laughed at him as he wandered through the streets of Philadelphia with rolls of bread under his arms, and his pockets filled with dirty clothes She had occasion to be happy when she found herself the wife of such a great and good man.

It is not generally known that Andrew Jackson married a lady whose husband was still living. She was an educated but amiable woman, and was most devotedly attached to the old warrior and statesman, who, with all his roughness and sternness, was a tender and faithful husband.

John C. Calhoun married his cousin, and their children were neither diseased nor idiotic, but they do not evince the talent of the great "States' rights" advocate.

Edward Lytton Bulwer, the English statesman and novelist, married a girl much his inferior in position, and got a shrew for a wife. She is now insane.

Gen. Sam Houston lived happily with a squaw wife. Edwin Forrest, the great tragedian, married a beautiful actress, from whom he was divorced. Gen. Fremont married the daughter of Thomas H. Benton, against the latter's wish, which obliged him to elope with her on a stormy night. The union proved a happy one in spite of the squally beginning. Horace Greeley married a schoolmistress whose sense and goodness satisfied him.

Gen. Sherman married the daughter of Thomas Ewing, of Ohio, who was a member of Gen. Taylor's cabinet. This alone would have been a good start in life for any young man. Jeff. Davis, for his first wife, won the hand of Zachary Taylor's daughter; and Gen. Grant married a Miss Dent, of St.

Louis. She apparently has more sense than show, and is therefore fit for a President's wife.

ONE OF THE GIRLS OF THE PERIOD.

"She lies abed in the morning, until nearly the hour of noon,
Then comes down snapping and snarling because she was called so soon.
Her hair is still in the papers, her cheeks all dabbled with paint,
Remains of her last night's blushes before she intended to faint.
She dotes upon men unshaven, and men with the 'flowing hair;'
She's eloquent over mustaches, they give such a foreign air.
She talks of Italian music, and falls in love with the moon,
And if but a mouse should meet her, she sinks away in a swoon.

Her feet are so very little, her hands are so very white,
Her jewels so very heavy, and her head is so very light.
Her color is made of cosmetics, though this she never will own;
Her body's made mostly of cotton, her heart is made wholly of stone.
She falls in love with a fellow, who swells with a foreign air;
He marries her for her money—she marries him for his hair;
One of the very best matches—both are well suited in life,
She's got a fool for a husband, and he's got a fool for a wife."

SOMETHING TO DO.

In America we have no idle class. Every one who is able to do anything is expected to have a business of some kind—to perform some useful service. Certain families become wealthy either through their own exertions or by inheritance, so that their own necessities do not compel them to labor, but custom and the spirit of our institutions require them to continue in their business, or engage in some pursuit calculated to benefit society and their country; and the Christian religion, as well as the fact that we grow in bodily strength, health, and in mental capacity by exercise, demands that we be constantly and fully occupied. We should wear out in action, not rust out in indolence. If there be more matrimonial felicity in this than in monarchical countries, may it not be attributed to the fact that here *every* one has something to do, while *there* the aristocracy live comparatively *idle* lives. Is it not a fact that the Satan of our unregulated propensities, kept under control by the active and indus-

trious, gains ready ascendancy over the indolent, and, surely,

"Finds some mischief still
For idle hands to do?"

In marriage, as in single life, those who are most fully occupied are always happiest. We do not mean constant drudgery—the life of the treadmill—but healthful and useful activity in some honorable pursuit, such as will contribute to the strength of the body and the clearness and vigor of the mind. An hour among the flowers, shrubbery, and fruits of the garden, feeding the chickens, the birds, the lambs, or looking after somebody's poor children—what an appetizer these things would be to any young lady of wealth, and how much more healthful than yawning in bed till noon! Besides, when thus occupied, there is no time to nurse selfish jealousies, indulge wild fancies, or give way to morbid imaginations; and domestic tranquillity would often be secured where it is not now, simply by having something to do.

"To train the foliage o'er the sunny lawn;
To guide the pencil, turn the tuneful page;
To lend new flavor to the fruitful year,
And heighten nature's dainties; in their race
To rear the graces into second life;
To give society its highest taste;
Well-ordered homes, man's best delight, to make,
With every care-eluding art,
And by submissive wisdom, modest skill,
To raise the virtues, animate the bliss,
And sweeten all the toils of human life;
This be the female dignity and praise."

Hotel and Club Life.

The gregarious life of our great hotels, for which so many abandon the quiet and comfort of home, is not favorable to matrimonial happiness. The domestic faculties should all have the necessary facilities to work together harmoniously. Connubial love and family affections imply a *home* in which they are to be exercised—a domestic altar and a sacred hearth-stone. The semi-public life of a hotel does not furnish these, while it holds out a thousand temptations to fashionable dissipation, late hours, and immoral associations.

Our club-rooms and secret societies, open to men alone, are also unfavorable to domestic happiness and to the morals of the stronger sex. They withdraw husbands from the restraints of home, and allow their perverted appetites to get the ascendency. In such places they use language less refined than at home; they indulge their appetites more grossly; they smoke and drink, and, perhaps, gamble; none of which would be thought of were their wives and daughters present. *We* would discountenance all such assemblies where ladies may not also be present.

Husbands and wives go to church, to lecture-rooms, to concert-halls, and to other places together; why not everywhere? If husbands would secure their own highest enjoyment through life, let them continue as much as possible in the society of their own wives; and if wives would keep up in the march of intellect, in growth of mind, and become one in interest with their husbands, let them take part in their labors (through sympathy, at least), in their cares, in their pleasures, in their hopes, in their prayers, and in their faith in God, and the realities of that immortality which they aspire to share with them.

Conjugal Resemblances.

That husbands and wives who have lived long and in true love relations with each other often look alike, as well as to assimilate in character, has often been remarked, though the spiritual law which governs this gradual but certain approximation of kindred beings to each other has seldom been explained, or even thought of, in connection with the phenomenon. This mysterious conjugal resemblance is admirably illustrated in the following sketch, from the pen of Dr. Dixon, of this city:

"Many years ago, when pursuing our thankless task of visiting the sick in the highways and byways of the city, we used to meet an aged couple walking arm-in-arm down one of our main streets, and always engaged in cheerful conversation. This was the more remarkable, for they were evidently very old, and though scrupulously clean, very poor. The man

was over eighty, and the woman at least seventy, and he was completely blind. The corneal or pellucid part of both eyes having become opaque from violent inflammation, one of them protruded, being what surgeons call, in their nomenclature, staphylomatous. Notwithstanding this, the old man was actually handsome. His other features were noble and placid. He was evidently a gentleman and a Christian. That face could not deceive. His companion resembled him in so remarkable a degree, excepting the poor eyes (hers were large and blue, and very expressive, as she evidently saw well, wearing no glasses), as to induce me to conclude they were sister and brother. This evident devotion to each other struck a sympathetic chord that compelled me involuntarily, after several months' notice of them every morning, to raise my hat and bid them good-morning. This being kindly returned, in due time begot a passing remark about the weather. Finally, my curiosity could wait no longer, and, with an apology for the freedom, I begged him to tell me whether their close resemblance in features indicated the relationship of sister and brother. I shall never forget the reply, and I hope no young couple who may find the demon of domestic life darken their early love will fail to remember it. Casting his sightless orbs upon his companion, while every other feature showed the soul that welled up in his breast, he replied: 'Why, my dear sir, she is my wife. We have lived together nearly fifty years, but I have not seen her for thirty.' Then, musing a moment—for I was sorry I had asked the question, and was silent—he continued: 'Well, I have heard it so often, it must be so; yet, how strange it is! for when I first knew her she was a beautiful young creature, and her eyes were very bright. Dear Sue, can it be? Do I resemble you?'

"Several years after, when I had removed from that part of the city, I was requested to see a poor old woman, ill with cholera, whose husband had died that morning. In a northern suburb of the city, in a little frame house, I found the dead body of my old blind friend, decently laid out by the hands of kind neighbors. He had expired that morning. In

the front room (they had but two) lay his dear old companion, already nearly pulseless. She knew me instantly, and smiled when I took her hand. On inquiry, she said she had no pain, but felt very weak. She had taken her bed only that morning. There was actually no symptom of cholera, nor indeed any other disease. The shock of her husband's death was too much for her, and she was about to die from pure exhaustion. I gave some wine and ammonia, which the kind friends had provided, and looked round the neat room. On a clean little pine table, spread with a snowy cloth, lay a Bible, a pair of old silver spectacles, and several pairs of shoes, some unbound. They told the story—poverty and love, industry and faith in God. She read my thoughts: 'You said we looked alike,' she whispered, 'and he often spoke of it. I could never understand it, unless it was because I thought of him so much. He was very patient, doctor. Although he suffered dreadfully, he only seemed to murmur because he couldn't see me; but he will soon see me now—soon, very soon. Don't you think so, doctor?' I told her I thought she would die, but I could not say how soon. We would keep the body as long as possible. 'Thank you, doctor,' she replied, 'you know what I want. Don't separate us.' I assured her it should be as she wished. I called again the same day. She was dead. They brought the dead body to her bedside, and she held the hand in hers till all was still. I have not a doubt he has seen her. Such love could only originate and end in heaven."

Extravagant Habits.

"The first step toward curing an evil," the New York *Tribune* says, "is the indication of its cause. If it be true, as we continually hear it repeated, that the marriage institution is coming into disrepute, that young men avoid it, that an increasing number of those who do not avoid it cease to respect its laws and purposes, and undermine its foundations while they support its superstructure, it is worth while to ask what there is in our modern views and practices to encourage such a state of things; for there must be something, and

something that is neither local nor incidental. The common explanation is, that our extravagant habits of life render marriage impossible at the period when it is most attractive and desirable, namely, in youth. In a word, young people can not afford to marry. Well, if they can not afford it, they will not do it, as a rule. We all know that weddings are few in hard times, and it is better that they should be. It is certainly a foolishness, and it comes very near being a crime, to incur extraordinary and indefinite expense when ordinary expenses are only too heavy. But they who are in this predicament are seldom in it for a long time; and while they are in it they cast no despite on marriage. They would marry if they could, and the prudence that forbids their marrying forbids their living unregulated lives. Most of those who practice celibacy on the pretext of economy are persons who could afford very well to marry if they would be content to begin life with simple, honest, wholesome comfort, to be increased as life went on. But they must have everything at once. They must start where their parents left off. They must dash away at top speed, with horns blowing, and streamers flying, and the eyes of their fashionable friends looking admiringly on. It is not prudence that restrains these people. It is not thrift or foresight. It is simply vanity. They love their pleasure too much to forego any portion of it for the satisfaction of matrimony. Love in a cottage, or on a flat, or off the Avenue, is not to their taste. They must have love and an establishment. Moderation and matrimony are seldom incompatible. Magnificence and matrimony commonly are.

"Extravagance, no doubt, is the grand foe of wedlock. But extravagance has its cause, and that cause is the love of pleasure. This is a predominant feature of our society—not of ours peculiarly, but of ours more universally than of any other. Matrimony stands immediately in the way of this passion. It restricts freedom; it limits the range of desire; it divides the purse; it diminishes the means of indulgence; it involves thought for others; it implies care; it suggests self-restraint and denial; all very unpleasant things for bright young hearts to contemplate. There are delights to be given

up, and things undelightful to be accepted. In our community, pleasure is open to all. Everybody aspires to opulence, if he does not have it, and thinks luxury his right. Imaginations are heated, and desires are glowing, opportunity is various, and gratifications are close at hand, and brilliant livers set the example which is infectious. Through all classes wedlock pulls in these gaudy kites. Childbirth is painful. It mars beauty; it destroys bloom; it takes away the softness of the flesh; it renders the wife less attractive to the eye than the mistress was. The mother must stay at home in the nursery instead of going to the opera, the theater, or the ball. She must watch her children when she would rather drive with her husband, and must hear them cry when she would infinitely prefer hearing him read or talk. Children are expensive, too; the more of them there are, the fewer bronzes and pictures. There must be the fewer laces and jewels, the fewer cloaks and hats, the fewer journeys, the fewer dinners, and suppers, and merry-makings. And so childbirth is avoided, if possible by honest means, but, these failing, by means dishonest. The poor find the door-steps of the rich a convenient substitute for foundling hospitals where these do not exist. The rich find other less cruel means of delivering themselves from an incumbrance which interferes with the enjoyment of their existence. These enjoyments may not be coarse or low; they may be refined and intellectual; but whether they be one or the other, they are enjoyments, and are prized as enjoyments. And as enjoyments they have the effect to render distasteful the duties and cares of married life. They prevent young people from entering into wedlock, and they tempt them, having entered in, to abuse it.

The Dictates of Passion.

"But behind this passion for pleasure is another feeling which we are deeply convinced is working against the institution of marriage. We call it a feeling, for with most it is little more than a feeling, though with many it is a faith and a philosophy. Faith, philosophy, feeling, whichever it be, it amounts to an assertion of the claims, not to say the prerog-

atives, of instinct, or of equal sanctity with those of conscience. The element of passion has come into honor; and as the law of the passions is lawlessness, it is not strange that it should inaugurate its new dispensation by spoken as well as unspoken protest against an institution whose design and effect is to submit the strongest of all the passions to regulation by calling in the authority of the State and the decree of the Church to sustain its pretensions. All institutions and usages are assailed by these powers of license with vehemence proportioned to their antiquity and their repressive character. But no institution confronts instinct so directly and so imperiously as this institution of matrimony. The doctrine of elective affinities meets with no mercy at its hands; and the disciples of the doctrine are summarily consigned to the worst perdition it has at its disposal. One wife, and absolute fidelity to her, 'in sickness and in health, in sorrow and in joy, for richer for poorer, for better for worse,' is the matrimonial requirement, and a very hard requirement it is for eager, craving, restless, fickle human nature to acquiesce in. Attraction does not pull steadily in such long and narrow ways. The charm of variety makes itself felt. Stolen delights will be snatched at when possible, and quick-witted imaginations will always be ready with good reasons for seizing and enjoying them. There is a rush for Indiana. There are long files of divorce cases; separations are frequent, and concubinage, outside of wedlock and inside of it, is so common that it is rarely mentioned. There is no denying or concealing the fact that, under our principle of liberty, which adopts human nature, the lower elements in it, which have from time immemorial been repressed by arbitrary rule, make bold to arraign the rule that has repressed them, and insist on their right to obey their own law of impulse, regardless of consequences. Oneida communities and such like experiments are legitimate outgrowths from this slimy region of our theory—and they have their genteel parallels in civilized society—which will practice what it will never avow. It is a phase of our social experience which we must pass through, very disagreeable, very disgusting, very

alarming, but incidental after all, and transient. We have no fear that marriage is about to be abolished. It has too many friends among the wise and prudent to be exposed to a dangerous peril."

A Love Story with a Moral.

I. Asking Pa.—"And so you want to marry my daughter, young man?" said farmer Bilkins, looking at the young fellow sharply from head to toes.

Despite his rather indolent, effeminate air, which was mainly the result of his education, Luke Jordan was a fine-looking fellow, and not easily moved from his self-possession; but he colored and grew confused beneath that sharp, scrutinizing gaze.

"Yes, sir; I spoke to Miss Mary last night, and she referred me to you."

The old man's face softened.

"Molly is a good girl, a very good girl," he said, stroking his chin with a thoughful air, "and she deserves a good husband. What can you do?"

The young man looked rather blank at this abrupt inquiry.

"If you refer to my abilities to support a wife, I can assure you—"

"I know that you are a rich man, Luke Jordan, but I take it for granted that you ask my girl to marry *you*, not your property. What guarantee can you give me, in case it should be swept away, as it is in thousands of instances, that you could provide for her a comfortable home? You have hands and brains—do you know how to use them? What can you do?"

This was a style of catechism for which Luke was quite unprepared, and he stared blandly at the questioner without speaking.

"I believe you managed to get through college—have you any profession?"

"No, sir; I thought—"

"Have you any trade?"

"No, sir; my father thought that with the wealth I should inherit I should not need any."

"Your father thought like a fool, then. He'd much better have given you some honest occupation and cut you off with a shilling—it might have been the making of you. As it is, what are you fit for? Here you are, a strong, able-bodied young man, twenty-four years old, and never earned a dollar in your life! You ought to be ashamed of yourself. And you want to marry my daughter. Now, I've given Molly as good advantages for learning as any girl in town, and she hasn't thrown 'em away; but if she didn't know how to work, she'd be no daughter of mine. If I choose, I could keep more than one servant; but I don't, no more than I choose that my daughter should be a pale, spiritless creature, full of dyspepsia, and all sorts of fine-lady ailments, instead of the smiling, bright-eyed, rosy-checked lass she is. I *did* say that she should not marry a lad that had been cursed with a rich father; but she has taken a foolish liking for you, and I'll tell you what I'll do; go to work, and prove yourself to be a man; perfect yourself in some occupation—I don't care what, if it be honest—then come to me, and, if the girl be willing, she shall be yours."

As the old man said this he deliberately rose from the settle of the porch and went into the house.

II. Mary will Wait.—Pretty Mary Bilkins was waiting to see her lover down at the garden gate, their usual trysting-place. The smiling light faded from her eyes as she noticed his sober, discomfited look.

"Father means well," she said, as Luke told her the result of his application. "And I'm not sure but he's about right, for it seems to me that every man, rich or poor, ought to have some occupation."

Then, as she noticed her lover's grave look, she said, softly,—

"Never mind,—I'll wait for you, Luke."

Luke Jordan suddenly disappeared from his accustomed haunts, much to the surprise of his gay associates. But wherever he went, he carried with him those words which were like a tower of strength to his soul: "I'll wait for you, Luke."

III. A Trade.—One pleasant, sunshiny morning, late in October, as farmer Bilkins was propping up the grapevine in

his front yard, that threatened to break down with the weight of its luxurious burden, a neat-looking cart drove up, from which Luke Jordan alighted with a quick, elastic step, quite in contrast with his formerly easy, leisurely movements.

"Good-morning, Mr. Bilkins. I understood that you wanted to buy some butter tubs and flour barrels. I think I have some that will just suit you."

"Whose make are they?" asked the old man, as, opening the gate, he paused by the wagon.

"Mine," replied Luke, with an air of pardonable pride.

Mr. Bilkins examined them one by one.

"They'll do," he said, coolly, as he set down the last of the lot. What will ye take for them?"

"What I asked you for six months ago to-day—your daughter, sir."

The roguish twinkle in the old man's eyes broadened into a smile.

"You've got the right metal in you, after all," he cried. "Come in, lad—come in. I shouldn't wonder if we made a trade after all."

Nothing loth, Luke obeyed.

"Molly!" bawled Mr. Bilkins, thrusting his head into the kitchen door.

IV. Enter Molly.—Molly tripped out into the entry. The round white arms were bared above the elbows and bore traces of the flour she had been sifting. Her dress was a neat gingham, over which was tied a blue checked apron; but she looked as winning and lovely as she always did wherever she was found.

She blushed and blushed and smiled as she saw Luke, and then, turning her eyes upon her father, waited dutifully to hear what he had to say.

The old man regarded his daughter for a moment with a quizzical look.

"Moll, this young man—mayhap you've seen him before—has brought me a lot of tubs and barrels, all of his own make—a right good article, too. He asks a pretty steep price for 'em, but if you are willing to give it, well and good; and

hark ye, my girl, whatever bargain you make, your father will ratify."

As Mr. Bilkins said this he considerately stepped out of the room, and we will follow his example. But the kind of bargain the young people made can be readily conjectured by the speedy wedding that followed.

Luke Jordan turned his attention to the study of medicine, of which profession he became a useful and influential member; but every year, on the anniversary of his marriage, he delights his mother-in-law by some specimens of the handicraft by which he won what he declares to be the best and dearest wife in the world.

Growing Old Together—Beauty of Age

"The most beautiful face that ever was," Alexander Smith says, "is made yet more beautiful when there is laid upon it the reverence of silver hairs. Men and women make their own beauty or their own ugliness. Sir Edward Bulwer Lytton speaks in one of his novels of a man 'who was uglier than he had any business to be;' and, if we could but read it, every human being carries his life in his face, and is good-looking, or the reverse, as that life has been good or evil. On our features the fine chisels of thought and emotion are eternally at work. Beauty is not the monopoly of blooming young men and white-and-pink maids. There is a slow-growing beauty which only comes to perfection in old age. Grace belongs to no period of life, and goodness improves the longer it exists. I have seen sweeter smiles on a lip of seventy than I ever saw on a lip of seventeen. There is the beauty of youth, and there is also the beauty of holiness—a beauty much more seldom met; and more frequently found in the arm-chair by the fire, with grandchildren around his knee, than in the ball-room or the promenade. Husband and wife who have fought the world side by side, who have made common stock of joy or sorrow, and aged together, are not unfrequently found curiously alike in personal appearance and in pitch and tone of voice—just as twin pebbles on the beach, exposed to the same tidal influences, are each other's *alter ego*. *He* has

gained a feminine something which brings his manhood into full relief. *She* has gained a masculine something which acts as a foil to her womanhood. Beautiful are they in life, those pale winter roses, and in death they will not be divided. When death comes, he will not pluck one, but both."

Don't Marry a Drunkard.

There is no more important problem in medical science than that of the production of physical degeneracy in children, by the intemperance of parents, and it is one peculiarly appropriate for discussion at the present time. The London *Lancet* says: "A novel point in the consideration of this subject was lately brought under the notice of the Pathological Society, by Dr. Langdon Down. This gentleman exhibited a case of arrest of development and growth in a child five years of age, who had only the intellectual condition of one of nine months. She weighed 22 lbs., and measured 2 ft. 3 in. There was no deformity, but the child preserved its infantile character. Dr. Down called attention to this case as a typical one of a species of degeneracy of which he had seen several examples. They all possessed the same physical and mental peculiarities; they formed, in fact, a natural family. He had known them to live to twenty-two years, still remaining permanent infants—symmetrical in form, just able to stand by the side of a chair, to utter a few monosyllabic sounds, and to be amused with childish toys. Dr. Down (who naturally, from large and rare experience gained at Earlsworth, speaks with peculiar authority on such a matter) had found so close a resemblance between the instances, even to the extent of facial expression and contour, that he had been led to regard this variety of degeneracy to have unity of cause. In several cases he had had strong grounds for holding the opinion that these children were procreated during the alcoholic intoxication of one or both progenitors. In the case presented to the Society, there were no antecedent hereditary causes of degeneracy to be discovered. The first child was healthy; then the husband became an habitual drunkard, and there is reason to believe that the second and third children were begotten

during intoxication, and they were both cases of this peculiar arrest of growth and development. The husband then entered on an industrious and sober career, and the fourth child, now fifteen months old, is bright and normal in every respect. Dr. Down pointed out that these cases were an entirely different class from those which arise from being the offspring of parents who had become degenerate from chronic alcoholism. The question here broached is a very important one for the physician and the philanthropist."

A Young Lady's Soliloquy.

Uselessly, aimlessly drifting through life,
What was I born for? "For somebody's wife,"
I am told by my mother. Well, that being true,
"Somebody" keeps himself strangely from view.
And if naught but marriage will settle my fate,
I believe I shall die in an unsettled state.
For, though I'm not ugly—pray, what woman *is?*—
You might easily find a more beautiful phiz;
And then, as for temper and manners, 'tis plain
He who seeks for perfection will seek *here* in vain.
Nay, in spite of these drawbacks, my heart is perverse,
And I should not feel grateful, "for better or worse,"
To take the first booby that graciously came
And offered those treasures—his home and his name.
I think, then, my chances of marriage are small;
But why should I think of such chances at all?
My brothers are all of them younger than I,
Yet they thrive in the world—why not let me try?
I know that in business I'm not an adept,
Because from such matters most strictly I'm kept
But—this is the question that puzzles my mind—
Why am *I* not trained up to work of some kind?
Uselessly, aimlessly drifting through life,
Why should I wait to be "Somebody's wife?" *

* This young lady's question is a pertinent one; and though her mother is quite right, no doubt, in regard to her proper destiny, there is no good reason why she should be "drifting about" in the way described, waiting for "somebody" to turn up. She should set herself resolutely to work at something. Show her ability to take care of herself, and, ten to one, "somebody" will very kindly "propose" to save her the trouble, by "engaging" her to take care of *him!* We advise all those fair ones similarly situated to try it.

Burton's Reasons for Marriage.

In Burton's "Anatomy of Melancholy" there are twelve reasons in favor of marriage, of which the first six are as follows:—

1. Hast thou means? Thou hast one to keep and increase it.
2. Hast none? Thou hast one to help to get it.
3. Art in prosperity? Thine happiness is doubled.
4. Art in adversity? She'll comfort, assist, bear a part of thy burden, to make it more tolerable.
5. Art at home? She'll drive away melancholy.
6. Art abroad? She looks after thee going from home, wishes for thee in thine absence, and joyfully welcomes thy return.

At what Age they Married.

Should question arise about the right age for marrying (though the devoted pair generally fancy they know all about that point better than any outsiders), the novelist can plead precedent by selecting some one of the various examples hereto annexed:

"People about to marry, who wish to know the proper age, are referred to the following examples: Adam and Eve, 0; Shakspeare, 18; Ben Jonson, 21; Benj. Franklin and Mozart, 24; Kepler, Fuller, Johnson, Burke, Scott, 26; Tycho Brahe, Byron, Washington, Bonaparte, 27; Penn and Sterne, 28; Linnæus and Nelson, 29; Burns, 30; Chaucer, Hogarth, and Peele, 32; Wordsworth and Davy, 33; Aristotle, 36; Sir William Jones and Wellington, 37; Wilberforce, 38; Luther, 42; Addison, 44; Wesley and Young, 47; Swift, 49; Buffon, 55; Old Parr, last time, 120. If Adam and Eve married before they were a year old, and the veteran Parr buckled with a widow at 120, bachelors and spinsters may wed at any age they like, and find shelter under great names for either early or late unions."

Too Much Marrying.

"A great deal has been said and written of late," the editor of the *Liberal Christian* says, "about the alarming increase

in the number of divorces applied for, and the facility with which they are obtained. This unpleasant symptom betokens a diseased social and domestic condition, a wrong something either in the habits of the community, or in the hearts of our people, or in the atmosphere of our time, or in all of them. A great many wise suggestions have been made as to the way of curing the disorder, and pairing every man and woman, and tucking them snugly away in a domestic berth of some sort for life, if they will only have the good sense and the manners to stay there.

"But the trouble is, they won't stay there. And what is worse, in many instances it is not wise nor right for them to stay there. The seat of the difficulty lies a good deal deeper down in our customs and ways of thinking than these social Solomons seem to imagine. It is not in the facility with which people get divorced, but in the facility with which they get married, that the mischief inheres. It is not the unmarrying, but the marrying—the marrying without proper consideration, marrying from wrong motives, with false views and unfounded expectations, marrying without knowing who or what—that causes all the disturbance. And there is altogether too much of such marrying. Marriage is a thing of quality and degree. A marriage of the blood is usually a short-lived affair, while a marriage of the brain or of the heart is life-long. When man and woman marry all over and clean through, every faculty and sentiment of each finding its complement and counterpart in the other, separation is impossible. But when they are only half married, when only a third part of them is married, when they are married only in their instincts, or their imaginations, or their fortunes, the unmarried part of both of them is very apt to get uneasy and rebel, and they find a Bedlam where they look for Elysium.

There is altogether too much marrying by forms of law those who, at the most, are only a third or half married in other ways. And there is altogether too much urging, and coaxing, and alluring young people into the most important and sacred of all human relations, before they are prepared for its responsibilities or moved to assume its burdens, and by

those who ought to know better and act with more consideration. We make too much of marrying and being married, until it is thought by many people somewhat of a disgrace for a woman to pass through life alone; when, in fact, the life of many a single woman is poetry, romance, rapture even, in comparison with that of many a wife. So there is a vast deal of marrying with very little real marriage; a vast deal of discontent, heart-ache, misery, infidelity, and unmarrying at the last. What we want is not a more stringent divorce law, but a better understanding of the divine law which forbids the marrying of those not already one; not less unmarrying, but less marrying where there is no real marriage. And, above all, let there be no inciting or bribing those to marry who are not drawn to each other and held inseparably together by qualities of mind and soul."

Village Wedding in Sweden.

I will endeavor to describe a village wedding in Sweden. It shall be in summer time, that there may be flowers; and in a southern province, that the bride may be fair. The early songs of the lark and of chanticleer are mingled in the clear morning air, and the sun, the heavenly bridegroom with yellow hair, arises in the south. In the yard there is a sound of voices and trampling of hoofs; horses are led forth and saddled.

The steed that is to bear the bridegroom has a bunch of flowers on his forehead, and a garland of corn flowers about his neck. Friends from the neighboring farms come riding in, their blue cloaks streaming in the wind; and finally the happy bridegroom, with a whip in his hand, and a monstrous nosegay in the breast of his blue jacket, comes from his chamber; and then to horse, and away toward the village where the bride always sits and waits.

Foremost rides the spokesman, followed by some half-dozen village musicians. Next comes the bridegroom between his two groomsmen, and then forty or fifty friends and wedding guests, half of them, perhaps, with pistols and guns in their hands. A kind of baggage wagon brings up the rear, laden

with food and drink for these merry pilgrims. At the entrance of every village stands a triumphal arch, laden with flowers, and ribbons, and evergreens, and as they pass beneath it, the wedding guests fire a salute, and the whole procession stops, and straight from every pocket flies a black-jack, filled with punch or brandy. It is passed from hand to hand among the crowd; provisions are brought from the wagon, and after eating and drinking and hurrahing, the procession moves forward again, and at length draws near the house of the bride.

Four heralds ride forward to announce that a knight and his attendants are in the neighboring forest, and ask for hospitality.

"How many are you?" asks the bride's father.

"At least three hundred," is the answer, and to this the last replies, "Yes, were you seven times as many you should all be welcome, and in token thereof receive this cup."

Whereupon each herald receives a can of ale; and soon after the whole jovial company come streaming into the farmer's yard, and riding round the maypole which stands in the center, alight amid a grand salute and flourish of music.

In the hall stands the bride with a crown upon her head and a tear in her eye, like the Virgin Mary in old church paintings. She is dressed in a red boddice and kirtle, with loose linen sleeves. There is a girded belt around her waist, and around her neck strings of golden beads and a golden chain. On the crown rests a wreath of wild roses, and below it another of cypress. Loose over her shoulders falls her flaxen hair, and her blue innocent eyes are fixed on the ground.

"Oh, thou good soul! thou hast hard hands, but a soft heart! thou art poor; the very ornaments thou wearest are not thine; the blessings of Heaven upon thee!"

So thinks the parish priest, as he joins together the hands of the bride and bridegroom, saying in a deep and solemn voice: "I give thee in marriage this damsel, to be thy wedded wife in all honor, to share the half of thy bed, thy lock and key, and every third penny which thou mayest possess, or may inherit, all the rights which Uhland's laws provide, and holy king gives."

And the dinner is now served, and the bride sits between the bridegroom and the priest. The spokesman delivers an oration, after the ancient custom of the fathers. He interlards it well with quotations from the Bible, and invites the Saviour to be present, as at the marriage feast of Cana of Galilee. The table is not sparingly set forth. Each makes a long arm, and the feast goes cheerily on. Punch and brandy pass around between the courses, and here and there a pipe is smoked, while waiting for the next dish.

They sit long at the table; but as all things must have an end, so must a Swedish dinner. Then the dance begins. It is led off by the bride and priest, who perform a solemn minuet together. Not until midnight comes the last dance. The girls form a circle round the bride, to keep her from the hands of the married women, who endeavor to break through the magic circle and seize their new sister. After a long struggle they succeed, and the crown is taken from her head, and the jewels from her neck, and her boddice is unlaced, and kirtle taken off; and like a vestal virgin clad all in white she goes, but it is to her bridal chamber, not to her grave; and the wedding guests follow her with lighted candles in their hands.

Wedding Gifts.

The custom of making marriage presents, with their pretentious display before the wedding guests, is generally regarded as a nuisance, though the custom still flourishes, in the sheep-like disposition of people to follow the fashion. The *New Church Independent* has these good words on the subject:

"Once, only those who were related to the young couple by ties of blood or affection made gifts; now a false ceremonial has replaced the old, honest impulse of the heart. Very often those who are not sensitive about paying actual debts blush the deepest red at the bare idea of entering the gay bridal-rooms without silver or plated ware. It becomes the duty of those who are truly generous, and sincere, and strong, to abstain from a practice which weak people have not courage to quit without the example of nobler characters. If every pair contemplating marriage would resolve to issue on

the wedding cards 'No presents will be received,' a beneficent reform would instantly take place; it has begun already in some towns: selfish couples and grasping parents would become ashamed to angle in the pockets of acquaintances for valuables. We know that many a bride would feel it a sacrifice not to receive beautiful gifts. God pity such a one, for she will be poor forever unless she learns to value royal spiritualities before material splendors which are infiltrated with social falsehood and moral degradation. The childish little bride should remember that a piano laden with shining silver is not so great a gain as she imagines, for she must pay back when the time comes, or be considered 'consumedly mean.' A wedding may take place in the family of an acquaintance to whom she is indebted at a time of pecuniary embarrassment; if such a time never comes, the money might still be better appropriated in relieving actual want. A conscientious deviation from custom, when it is injurious to the public good, is genuine charity to the neighbor; it is genuine, because it requires some self-sacrifice to be misjudged, and to go steadily onward in the path of right, upborne by no enthusiasm."

A Marriage Exhortation.

My brother! remember thou, not only that the man is the head of the woman in authority, but, also, that thou art for thy wife the excellency of human nature, her all,—all that shall ever be hers of that fondness, that heroism, that unsuspecting confidence, that noble manner of thinking, so dear to woman; and of which virtues she has this day been believingly married to thyself as the archetype.

My sister! remember thou that of thy husband thou art his whole possession in the delicacy and tenderness of womankind,—his all of female worth. Remember that in gentle endurance thou art for him his Griseldis; in trustworthiness, his Lucretia; in humble beneficence, his Dorcas; his Penelope in faithfulness; his Laura in loveliness of character; and in self-sacrificing love his Alcestis.

Make Home Happy.

It is a duty devolving upon every member of a family to endeavor to make all belonging to it happy. This may, with a very little pleasant exertion, be done. Let every one contribute something toward improving the grounds belonging to their house. If the house is old and uncomfortable, let each exert himself to render it better and more pleasant. If it is good and pleasant, let each strive still further to adorn it. Let flowering shrubs and trees be planted, and vines and woodbines be trailed around the windows and doors; add interesting volumes to the family library; take a good paper; purchase little articles of furniture to replace those which are fast wearing out; wait upon and anticipate the wants of each; and ever have a pleasant smile for all and each.

Make home happy. Parents ought to teach this lesson in the nursery and by the fireside, and give it the weight of their precept and example. If they should, ours would be a happier and a more virtuous country. Drunkenness, profanity, and other disgusting vices would die away; they could not live in the influence of a lovely and refined home.

Does any one think, "I am poor, and have to work hard to get enough to sustain life, and can not find time to spend in making our old house more attractive?" Think again. Is there not some time every day which you spend in idleness, or smoking, or mere listlessness, which might be spent about your homes? "Flowers are God's smiles," said Wilberforce; and they are as beautiful beside the cottage as the palace, and may be enjoyed by the inhabitants of the one as well as the other. There are few homes which might not be made more beautiful and attractive. Let all study to make their residence so pleasant that the hearts of the absent ones shall go back to it as the dove did to the ark of Noah.

"The pilgrim's step in vain
Seeks Eden's sacred ground;
But in home's holy joys again
An Eden may be found."

The Bride.

We now (in marriage) see woman in that sphere for which she was originally intended, and which she is so exactly fitted to adorn and bless, as the wife, the mistress of a home, the solace, the aid, and the counselor of that one for whose sake alone the world is of any consequence to her. She is to go from a home that she has known and loved, where she has been loved and cherished, to one to which she is an utter stranger. Her happiness is to be subjected to those on whose characters, tempers, principles she can make no calculation. And what is to assure her of the faith of him who has sworn at the altar to cherish and protect her? She may, in the blindness of affection, have given her heart to one who will wring and break it; and she may be going to martyrdom, where pride and prudence will alike deny her the poor solace of complaint. Yet she is willing to venture all.

Morganatic Marriages.

Everybody has heard the term "morganatic marriages," and many people suppose that marriages of this kind are a species of concubinage, in which the kings and princes of Europe are fond of indulging. This is not the case, however. A morganatic marriage is just as binding upon the parties as any other marriage. The term is derived from the German *Morgengabe*, which means a dowry. It signifies a matrimonial contract in which one of the parties is greatly superior in rank to the other. If it be the bride who is of inferior rank, she agrees that she and her children shall be entitled neither to the rank nor the estate of her husband, and that the dowry which is settled upon her at the time of the marriage shall be accepted in lieu of all other privileges. If the man be the inferior, he gives assent to similar conditions. In the bridal ceremony the party of superior rank gives the left hand instead of the right, to the other—hence these marriages are sometimes styled "left-handed."

Marriage Maxims.

A good wife is the greatest earthly blessing. A man is

what his wife makes him. It is the mother who molds the character and destiny of the child.

Make marriage a matter of moral judgment. Marry in your own religion. Marry into a different blood and temperament from your own. Marry, if practicable, into a family which you have long known.

Never both manifest anger at once. Never speak loud to one another, unless the house is on fire. Never reflect on a past action which was done with the best judgment at the time. Let each one strive to yield oftenest to the wishes of the other. Let self-abnegation be the daily aim and effort of each. The very nearest approach to domestic felicity on earth is in the mutual cultivation of absolute unselfishness.

Never find fault unless it is perfectly certain that a fault has been committed; and even then prelude it with a kiss, and lovingly. Never taunt with a past mistake. Neglect the whole world besides rather than one another. Never allow a request to be repeated. "I forgot," is never an acceptable excuse. Never make a remark at the expense of the other. It is a meanness.

The beautiful in heart is a million times of more avail in securing domestic enjoyment than the beautiful in person or manners.

Do not herald the sacrifices you make to each other's tastes, habits, or preferences. Let all your mutual accommodations be spontaneous, whole-souled, and free as air. A hesitating, tardy, or grum yielding to the wishes of the other always grates upon a loving heart, like Milton's "gates on rusty hinges turning."

Whether present or absent, alone or in company, speak up for one another cordially, earnestly, lovingly. If one is angry, let the other part the lips only to give a kiss. Never deceive, for the heart once misled can never wholly trust again.

Consult one another in all that comes within the experience, and observation, and sphere of the other. Give your warmest sympathies for each other's trials. Never question the

integrity, truthfulness, or religiousness of one another. Encourage one another in all the depressing circumstances under which you may be placed.

By all that can actuate a good citizen, by all that can melt the heart to pity, by all that can move a parent's bosom, by every claim of a common humanity, see to it that at least one party shall possess strong, robust, vigorous health of body and brain; else let it be a marriage of spirit; that only, and no further.

A Novel and Beautiful Marriage Ceremony.

Since the Chapter on Marriage Customs and Ceremonies was in type, the following somewhat odd but singularly appropriate and beautiful marriage ceremony has fallen under our observation, in Mrs. Elizabeth Stuart Phelps' "Men, Women, and Ghosts," and we give it a place here:

"Appealing to your Father, who is in heaven, to witness your sincerity, you . . . . do now take this woman, whose hand you hold—choosing her alone from all the world—to be your lawfully wedded wife. You trust her as your best earthly friend. You promise to love, to cherish, and to protect her; to be considerate of her happiness in your plans of life; to cultivate for her sake all manly virtues; and in all things to seek her welfare as you seek your own. You pledge yourself thus honorably to her, to be her husband in good faith, so long as the providence of God shall spare you to each other.

"In like manner, looking to your heavenly Father for his blessing, you . . . . do now receive this man, whose hand you hold, to be your lawfully wedded husband. You choose him from all the world as he has chosen you. You pledge your trust to him as your best earthly friend. You promise to love, to comfort, and to honor him; to cultivate for his sake all womanly graces; to guard his reputation, and assist him in his life work; and in all things to esteem his happiness as your own. You give yourself thus trustfully to him, to be his wife in good faith, so long as the providence of God shall spare you to each other."

Wedlock.

O holy power of pure, devoted love!
And O, thou holy, sacred name of home!
Prime bliss of earth! Behind us and before,
Our guiding-star, our refuge! When we plunge,
Loose from the safeguard of a father's roof,
On life's uncertain flood exposed and driven,
'Tis the mild memory of thy sacred days
That keeps the young man pure. A father's eye,
A mother's smile, a sister's gentle love,
The table, and the altar, and the hearth,
In reverend image, keep their early hold
Upon his heart, and crowd out guilt and shame.
Then, too, the hope, that in some after day
These consecrated ties shall be renewed
In him, the founder of another house,
And wife and children—earth's so precious names—
Be gathered round the hearth where he himself
Shall be the father—O, this glowing hope,
With memory coworking, lightens toil,
And renders impotent the plots of earth
To warp him from his innocence and faith!

—*Henry Ware, Jr.*

XXII.

Poetry of Love and Marriage.

Ask not how much I love thee,
Do not question why;
I have told thee the tale,
In the evening pale,
With a tear and a sigh.

I told thee when love was hopeless,
But now he is wild and *sings*
That the stars above
Shine ever on Love,
Though they frown on the fate of kings.

—*Barry Cornwall.*

Love's Seasons.

OST thou idly ask to hear
At what gentle seasons
Nymphs relent, when lovers near
Press the tenderest reasons?
Ah! they give their faith too oft
To the careless wooer;
Maidens' hearts are always soft,—
Would that men's were truer!

Woo the fair one when around
Early birds are singing;
When, o'er all the fragrant ground,
Early herbs are springing;
When the brookside, bank, and grove,
All with blossoms laden,
Shine with beauty, breathe of love,—
Woo the timid maiden.

Woo her when, with rosy blush,
Summer eve is sinking;
When, on rills that softly gush,
Stars are softly winking;
When, through boughs that knit the bower,
Moonlight gleams are stealing;
Woo her, till the gentle hour
Wake a gentler feeling.

Woo her when autumnal dyes
  Tinge the woody mountain;
When the dropping foliage lies
  In the weedy fountain.
Let the scene, that tells how fast
  Youth is passing over,
Warn her, ere her bloom is past,
  To secure her lover.

Woo her when the north-winds call
  At the lattice nightly;
When, within the cheerful hall,
  Blaze the fagots brightly;
While the wintry tempest round
  Sweeps the landscape hoary,
Sweeter in her ear shall sound
  Love's delightful story.

—*William Cullen Bryant.*

Juliet's Confession.

Thou know'st the mask of night is on my face;
Else would a maiden blush bepaint my cheek,
For that which thou hast heard me speak to-night.
Fain would I dwell on form, fain, fain deny
What I have spoke; but farewell compliment!
Dost love me? I know thou wilt say—Ay;
And I will take thy word: yet, if thou swear'st
Thou mayst prove false; at lovers' perjuries,
They say, Jove laughs. O, gentle Romeo,
If thou dost love, pronounce it faithfully:
Or if thou think'st I am too quickly won,
I'll frown and be perverse, and say thee nay,
So thou wilt woo; but, else, not for the world.
In truth, fair Montague, I am too fond;
And therefore thou mayst think my haviour light:
But trust me, gentleman, I'll prove more true
Than those that have more cunning to be strange.
I should have been more strange, I must confess,
But that thou overheard'st, ere I was ware,
My true love's passion: therefore pardon me;
And not impute this yielding to light love,
Which the dark night hath so discovered.

—*Shakspeare.*

One Kiss Before We Part.

One kiss before we part!
  But one! for love's sweet sake!
To sweeten, for my heart,
  The pain of this mistake.
Your hand is in my own,
  But your head is turned away;
For the first time and the last,
  One little kiss, I pray!

Nay; though you love me not,
  And stab me, saying "Friend!"
Nay; though I be forgot
  Before a fortnight's end—
Still, let me kiss the lips
  That traitors are to love—
What! nothing but your hand!
  And that within its glove?

Because the past was sweet;
  Because you are so dear;
Because no more we meet
  In any future year—
Be kind, and make me glad,
  Just for a moment's space—
Think! I shall be so sad,
  And never see your face!

One kiss before we part!
  And so you nothing meant?
Though I be gone, your heart
  Will keep its old content.
Nay, not your cheek—your lips—
  I claim them as my right—
Small guerdon for great love—
  Before we say good-night.

Ah! shy, uplooking eyes!
  Not true—though blue and rare—
How dare you feign surprise
  To know I hold you dear?
What coyness will not yield,
  Yet boldness, sure, may take—
Well, then; if not for Love's,
  One kiss—for Friendship's sake!

One kiss before we part!
One little kiss, my dear!
One kiss—to help my heart
Its utter loss to bear.
One kiss—to check the tears
My manhood scarce can stay;
Or thus—I make it "Yes!"
While you are saying "Nay!"

—*Howard Glyndon.*

A Home in the Heart.

O, ask not a home in the mansions of pride,
Where marble shines out in the pillars and walls!
Though the roof be of gold, it is brilliantly cold,
And joy may not be found in its torch-lighted halls.
But seek for a bosom all honest and true,
Where love, once awakened, will never depart;
Turn, turn to that breast, like the dove to its nest,
And you'll find there's no home like a home in the heart.

O, link but one spirit that's warmly sincere,
That will heighten your pleasure, and solace your care,—
Find a soul you may trust, as the kind and the just,
And be sure the wide world holds no treasure so rare!
Then the frowns of misfortune may shadow our lot,
The cheek-searing tear-drops of sorrow may start,
But a star never dim sheds a halo for him
Who can turn for repose to a home in the heart.

—*Eliza Cook.*

Move Eastward, Happy Earth.

Move eastward, happy Earth, and leave
Yon orange sunset waning slow;
From fringes of the faded eve,
O happy planet! eastward go;
Till over thy dark shoulder glow
Thy silver sister-world, and rise
To glass herself in dewy eyes
That watch me from the glen below.

Ah! bear me with thee, smoothly borne!
Dip forward under starry light,
And move me to my marriage-morn,
And round again to happy night!

—*Alfred Tennyson.*

True Beauty.

Let other bards of angels sing,
  Bright suns without a spot;
But thou art no such perfect thing;
  Rejoice that thou art not!

Heed not though none should call thee fair—
  So, Mary, let it be,
If naught in loveliness compare
  With what thou art to me.

True beauty dwells in deep retreats,
  Whose vail is unremoved
Till heart with heart in concord beats,
  And the lover is beloved.

—*William Wordsworth.*

Plain, but Plighted.

Jess and Jill are pretty girls,
  Plump and well to do—
In a cloud of windy curls;
  Yet I know who
Loves me more than curls or pearls.

I am not pretty, not a bit—
  Thin, and sallow-pale:
When I trudge along the street
  I don't need a vail;
Yet I have one fancy hit.

Jess and Jill can trill and sing
  With a flute-like voice,
Dance as light as bird on wing,
  Laugh for careless joys;
Yet it's I who wear the ring.

Jess and Jill will mate some day,
  Surely, surely—
Ripen on to June through May,
While the sun shines make their hay,
  Slacken steps demurely;
Yet even there I lead the way.

—*Christina Georgina Rossetti.*

This World.

Let's take this world as some wide scene,
  Through which, in frail but buoyant boat,
With skies now dark and now serene,
  Together thou and I must float,
Beholding oft, on either shore,
  Bright spots where we should love to stay;
But Time plies swift his flying oar,
  And on we speed, far, far away.

Should chilling winds and rains come on,
  We'll raise our awning 'gainst the shower,
Sit closer till the storm is gone,
  And, smiling, wait a sunnier hour.
And if that sunnier hour should shine,
  We'll know its brightness can not stay,
But, happy while 'tis thine and mine,
  Complain not when it fades away.

So reach we both, at last, that fall,
  Down which life's currents all must go;
The dark, the brilliant, destined all
  To sink into the void below.
Nor even that hour shall want its charms,
  If, side by side, still fond we keep,
And calmly, in each other's arms
  Together linked, go down the steep.

—*Thomas Moore.*

The Doorstep.

The conference-meeting through at last,
  We boys around the vestry waited
To see the girls come tripping past
  Like snow-birds willing to be mated.

Not braver he that leaps the wall
  By level musket-flashes litten,
Than I, who stepped before them all
  Who longed to see me get the mitten.

But no, she blushed and took my arm!
  We let the old folks have the highway,
And started toward the Maple Farm
  Along a kind of lovers' by-way.

I can't remember what we said,
'Twas nothing worth a song or story;
Yet that rude path by which we sped
Seemed all transformed and in a glory.

The snow was crisp beneath our feet,
The moon was full, the fields were gleaming;
By hood and tippet sheltered sweet,
Her face with youth and health was beaming.

The little hand outside her muff—
O sculptor, if you could but mold it!
So lightly touched my jacket-cuff,
To keep it warm I had to hold it.

To have her with me there alone—
'Twas love and fear and triumph blended.
At last we reached the foot-worn stone
Where that delicious journey ended.

The old folks, too, were almost home;
Her dimpled hand the latches fingered,
We heard the voices nearer come,
Yet on the doorstep still we lingered.

She shook her ringlets from her hood
And with a "Thank you, Ned," dissembled,
But yet I knew she understood
With what a daring wish I trembled.

A cloud passed kindly overhead,
The moon was slyly peeping through it,
Yet hid its face, as if it said,
"Come, now or never! do it! *do it!*"

My lips till then had only known
The kiss of mother and of sister,
But somehow, full upon her own
Sweet, rosy, darling mouth—I kissed her!

Perhaps 'twas boyish love, yet still
O listless woman, weary lover!
To feel once more that fresh, wild thrill
I'd give—but who can live youth over?

—*Edmund Clarence Stedman*

Man's Requirements.

Love me, sweet, with all thou art—
  Feeling, thinking, seeing;
Love me in the lightest part,
  Love me in full being.

Love me with thine open youth,
  In its frank surrender;
With the vowing of thy mouth,
  With its silence tender.

Love me with thine azure eyes,
  Made for earnest granting;
Taking color from the skies,
  Can Heaven's truth be wanting?

Love me with their lids, that fall
  Snow-like at first meeting;
Love me with thy heart, that all
  The neighbors then see beating.

Love me with thy hand, stretched out
  Freely—open-minded;
Love me with thy loitering foot,—
  Hearing one behind it.

Love me with thy voice, that turns
  Sudden faint above me;
Love me with thy blush, that burns
  When I murmur, "*Love me!*"

Love me with thy thinking soul—
  Break it to love-sighing;
Love me with thy thoughts, that roll
  On through living, dying.

Love me in thy gorgeous airs,
  When the world has crowned thee;
Love me kneeling at thy prayers,
  With the angels round thee.

Love me pure, as musers do,
  Up the woodlands shady;
Love me gayly, fast and true,
  As a winsome lady.

Through all hopes that keep us brave,
  Further off or nigher,
Love me for the house and grave,—
  And for something higher.

Thus, if thou wilt prove me, dear
  Woman's love no fable,
I will love *thee*—half a year,—
  As a man is able.

—*Elizabeth Barrett Browning.*

A Woman's Question.

Before I trust my fate to thee,
  Or place my hand in thine,
Before I let thy future give
  Color and form to mine,
Before I peril all for thee—
Question thy soul to-night for me.

I break all slighter bonds, nor feel
  A shadow of regret:
Is there one link within the past
  That holds thy spirit yet?
Or is thy faith as clear and free
As that which I can pledge to thee?

Does there within thy dimmest dreams
  A possible future shine,
Wherein thy life could henceforth breathe,
  Untouched, unshared by mine?
If so, at any pain or cost,
O, tell me before all is lost!

Look deeper still: if thou canst feel,
  Within thy inmost soul,
That thou hast kept a portion back,
  While I have staked the whole,
Let no false pity spare the blow,
But in true mercy tell me so.

Is there within thy heart a need
  That mine can not fulfil?
One chord that any other hand
  Could better wake or still?
Speak now, lest at some future day
My whole life wither and decay.

Lives there within thy nature hid
  The demon-spirit, change,
Shedding a passing glory still
  On all things new and strange?
It may not be thy fault alone,—
But shield my heart against thine own.

Couldst thou withdraw thy hand one day
  And answer to my claim,
That fate, and that to-day's mistake—
  Not thou—had been to blame?
Some soothe their conscience thus; but thou
Wilt surely warn and save me now.

Nay, answer *not*,—I dare not hear—
  The words would come too late;
Yet I would spare thee all remorse,
  So, comfort thee, my fate:
Whatever on my heart may fall,
Remember, I *would* risk it all!

—*Adelaide Anne Procter.*

Kiss Me Softly.

Da me basia.—Catullus.

Kiss me softly and speak to me low—
  Malice has ever a vigilant ear:
  What if Malice were lurking near?
    Kiss me, dear!
Kiss me softly and speak to me low.

Kiss me softly and speak to me low—
  Envy, too, has a watchful ear:
  What if Envy should chance to hear?
    Kiss me, dear!
Kiss me softly and speak to me low.

Kiss me softly and speak to me low:
  Trust me, darling, the time is near
  When lovers may love with never a fear;
    Kiss me, dear!
Kiss me softly and speak to me low.

—*John Godfrey Saxe.*

Drifting.

Well, summer at last is over,
  Gone like a long, sweet dream,
And I am slowly waking,
  As I drift along the stream.

This *dolce far niente*
  Has been too much for me:
Nothing done on my picture,
  Except that doubtful tree!

I went to the glen with Gervase,
  And sketched one afternoon,
And *would* have made sunset studies
  But for the witching moon!

The moon did all the mischief;
  The moment I see it shine,
With a pretty woman beside me,
  My heart's no longer mine!

But have I really lost it?
  Or has it slipped away,
Like a child beguiled by summer,
  Who will come home tired with play?

I wonder if I am feeling
  The passion of my life?
Do I love that woman, Alice,
  Enough to call her *wife?*

I think so, but I know not;
  I only know 'tis sweet
To lie, as I am lying,
  In sunset, at her feet,

Watching her face, as, thoughtful,
  She leans upon her hand.
(Is it herself or *me*, now;
  She seeks to understand?)

While overhead the swallows
  Fly home, with twittering cries,
And through the distant tree-tops
  The moon begins to rise.

If we could only stay so,
  In such a happy dream,
I would not for worlds awaken,
  But drift along with the stream!

—*R. H. Stoddard.*

Love Song.

Softly day faints and dies,
  Sinking from sight;
Up through the dreamy skies
  Climbeth the night.
Shadows begin to rove
In the blue halls above;
Shut out the world, my love—
  Thou art my light.

My heart was like a barque
  Drifting at sea,
Lost in the mist and dark,
  Ere I loved thee.
Stars that ne'er set nor rise,
Constant to polar skies,
Such are thy beacon eyes,
  Shining for me.

Sweetly together, love,
  Our lives are twined;
I am thy heart, my love,
  Thou art my mind.
I can but see through thee,
Thou may'st but feel through me,
Perfect in one are we,
  As God designed.

What I may lack thou hast;
  Want is unknown
Since we have come at last,
  Each to our own.
Sceptered and crowned thou art,
King of one happy heart;
Surely no power shall part
  Thee from thy throne.

—*Annie L. Muzzey.*

Come, Rest in this Bosom.

Come, rest in this bosom, my own stricken deer!
Though the herd have fled from thee, thy home is still here;
Here still is the smile that no cloud can o'ercast,
And a heart and a hand all thy own to the last.

O, what was love made for, if 'tis not the same
Through joy and through torment, through glory and shame?
I know not, I ask not, if guilt's in that heart—
I but know that I love thee, whatever thou art.

Thou hast called me thy Angel in moments of bliss,
And thy Angel I'll be, 'mid the horrors of this—
Through the furnace, unshrinking, thy steps to pursue,
And shield thee, and save thee, or perish there too.

—*Thomas Moore.*

Were I but his Own Wife.

Were I but his own wife, to guard and to guide him,
'Tis little of sorrow should fall on my dear;
I'd chant my low love-verses, stealing beside him,
So faint and so tender his heart would but hear;
I'd pull the wild blossoms from valley and highland;
And there at his feet I would lay them all down;
I'd sing him the songs of our poor stricken island,
Till his heart was on fire with a love like my own.

There's a rose by his dwelling,—I'd tend the lone treasure,
That he might have flowers when the summer would come;
There's a harp in his hall,—I would wake its sweet measure,
For he must have music to brighten his home.
Were I but his own wife, to guide and to guard him,
'Tis little of sorrow should fall on my dear;
For every kind glance my whole life would award him,—
In sickness I'd soothe and in sadness I'd cheer.

My heart is a fount welling upward forever!
When I think of my true love, by night or by day,
That heart keeps its faith like a fast-flowing river,
Which gushes forever and sings on its way.
I have thoughts full of peace for his soul to repose in,
Were I but his own wife, to win and to woo:
O sweet, if the night of misfortune were closing,
To rise like the morning star, darling, for you!

—*Mary Downing.*

The Maiden's Choice.

Genteel in personage,
Conduct, and equipage;
Noble by heritage,
Generous and free;

Brave, not romantic;
Learned, not pedantic;
Frolic, not frantic,—
This must he be.

Honor maintaining,
Meanness disdaining,
Still entertaining,
Engaging, and new;

Neat, but not finical;
Sage, but not cynical;
Never tyrannical,
But ever true.

—*Henry Fielding.*

Love's Philosophy.

The fountains mingle with the river,
And the rivers with the ocean;
The winds of heaven mix forever,
With a sweet emotion;
Nothing in the world is single;
All things by a law divine
In one another's being mingle;—
Why not I with thine?

See! the mountains kiss high heaven,
And the waves clasp one another;
No sister flower would be forgiven
If it disdained its brother;
And the sunlight clasps the earth,
And the moonbeams kiss the sea;—
What are all these kissings worth,
If thou kiss not me?

—*Percy Bysshe Shelley.*

The Wish.

O, could I *one* dear being find,
And were her fate to mine but joined
By Hymen's silken tie,
To her myself, my all, I'd give,
For her alone delighted live,
For her consent to die.

Together should our prayers ascend,
Together humbly would we bend,
To praise the Almighty's name;
And when I saw her kindling eye
Beam upward to her native sky,
My soul should catch the flame.

Thus nothing should our hearts divide,
But on our years serenely glide,
And all to love be given;
And, when life's little scene was o'er,
We'd part to meet and part no more,
But live and love in heaven.

Beware!

(FROM THE GERMAN.)

I know a maiden fair to see:
Take care!
She can both false and friendly be:
Beware! Beware!
Trust her not;
She is fooling thee!

She has two eyes so soft and brown:
Take care!
She gives a side-glance and looks down:
Beware! Beware!
Trust her not;
She is fooling thee!

And she has hair of a golden hue:
Take care!
And what she says it is not true:
Beware! Beware!
Trust her not;
She is fooling thee!

She has a bosom as white as snow:
Take care!
She knows how much it is best to show:
Reware! Beware!
Trust her not;
She is fooling thee!

She gives thee a garland woven fair:
Take care!
It is a fool's-cap for thee to wear:
Beware! Beware!
Trust her not;
She is fooling thee!

—*Henry Wadsworth Longfellow.*

Wife and I.

She who sleeps upon my heart
Was the first to win it;
She who dreams upon my breast,
Ever reigns within it;
She who kisses oft my lips
Wakes the warmest blessing;
She who rests within my arms
Feels their closest pressing.

Other days than these shall come,
Days that may be dreary;
Other hours shall greet us yet,
Hours that may be weary;
Still this heart shall be thy home,
Still this breast thy pillow,
Still these lips meet thine as oft
Billow meeteth billow.

Sleep, then, on my happy heart,
Since thy love hath won it;
Dream, then, on my loyal heart—
None but thou hast done it;
And when age our bloom shall change,
With its wintry weather,
May we in the self-same grave
Sleep and dream together.

Laura, my Darling.

Laura, my darling, the roses have blushed
At the kiss of the dew, and our chamber is hushed;
Our murmuring babe to your bosom has clung,
And hears in his slumber the song that you sung;
I watch you asleep with your arms round him thrown,
Your links of dark tresses wound in with his own,
And the wife is as dear as the gentle young bride
Of the hour when you first, darling, came to my side.

Laura, my darling, our sail down the stream
Of Youth's summers and winters has been like a dream;
Years have but rounded your womanly grace,
And added their spell to the light of your face;
Your soul is the same as though part were not given
To the two, like yourself, sent to bless me from heaven,—
Dear lives, springing forth from the life of my life,
To make you more near, darling, mother and wife!

Laura, my darling, there's hazel-eyed Fred,
Asleep in his own tiny cot by the bed,
And little King Arthur, whose curls have the art
Of winding their tendrils so close round my heart,—
Yet fairer than either, and dearer than both,
Is the true one who gave me in girlhood her troth:
For we, when we mated for evil and good,—
What were we, darling, but babes in the wood?

Laura, my darling, the years which have flown
Brought few of the prizes I pledged to my own.
I said that no sorrow should roughen her way,—
Her life should be cloudless, a long summer's day.
Shadow and sunshine, thistles and flowers,
Which of the two, darling, most have been ours?
Yet to-night, by the smile on your lips, I can see
You are dreaming of me, darling, dreaming of me.

Laura, my darling, the stars, that we knew
In our youth, are still shining as tender and true:
The midnight is sounding its slumberous bell,
And I come to the one who has loved me so well.
Wake, darling, wake, for my vigil is done:
What shall dissever our lives which are one?
Say, while the rose listens under her breath,
"Naught until death, darling, naught until death!"

—*Edmund Clarence Stedman.*

Kisses and Kissing.

First time he kissed me, but he only kissed
The fingers of this hand wherewith I write:
And ever since it grew more clear and white,
Slow to the world-greeting, quick with its "O list,"
When the angels speak. *The second* passed in height
The first, and sought the forehead, and half missed,
Half falling on the hair. O, beyond need!
That was the chrism of love, which love's own crown
With sanctifying sweetness did precede.
The third upon my lips was folded down
In perfect, purple state; since when, indeed,
I have been proud and said, "My love, my own."

—*Elizabeth Barrett Browning.*

The Amulet.

Your picture smiles as first it smiled;
The ring you gave is still the same;
Your letter tells, O changing child!
No tidings since it came.

Give me an amulet
That keeps intelligence with you,—
Red when you love, and rosier red;
And when you love not, pale and blue

Alas! that neither bonds nor vows
Can certify possession;
Torments me still the fear that love
Died in its last expression.

—*Ralph Waldo Emerson.*

Thee.

The violet loves a sunny bank,
The cowslip loves the lea,
The scarlet creeper loves the elm;
But I love—thee!

The sunshine kisses mount and vale,
The stars they kiss the sea,
The west winds kiss the clover blooms;
But I kiss—thee!

The oriole weds his mottled mate,
The lily's bride o' the bee,
Heaven's marriage-ring is round the earth:
Shall I wed--thee?

—*James Bayard Taylor.*

Too Much to Do.

(FROM THE GERMAN OF HEINE.)

I fain would linger near thee;
But when I sought to woo,
Thou hadst no time to hear me—
Thou hadst "too much to do."

I told thee, shortly after,
That all thine own I'd be;
And with a peal of laughter
Thou mad'st a courtesy.

At last thou didst confuse me
More utterly than this;
For thou didst e'en refuse me
A trifling parting kiss.

Fear not that I shall languish,
Or shoot myself,—oh, no!
I've gone through all this anguish,
My dear, long, long ago.

—*Charles Godfrey Leland.*

Roses.

I have placed a golden
Ring upon the hand
Of the blithest little
Lady in the land!

When the early roses
Scent the sunny air
She shall gather white ones
To tremble in her hair!

Hasten, happy roses!
Come to me by May!
In your folded petals
Lies my wedding-day.

—*Thomas Bailey Aldrich.*

Fairer than Thee.

Fairer than thee, beloved,
  Fairer than thee!—
There is one thing, beloved
  Fairer than thee.

Not the glad sun, beloved,
  Bright though it beams;
Not the green earth, belovec
  Silver with streams;

Not the gay birds, beloved,
  Happy and free:
Yet there's one thing, beloved
  Fairer than thee.

Not the clear day, beloved,
  Glowing with light;
Not (fairer still, beloved)
  Star-crowned night.

Truth in her might, beloved,
  Grand in her sway;
Truth with her eyes, beloved
  Clearer than day.

Holy and pure, beloved,
  Spotless and free,
Is the one thing, beloved,
  Fairer than thee.

Guard well thy soul, beloved,
  Truth, dwelling there,
Shall shadow forth, beloved,
  Her image rare.

Then shall I deem, beloved,
  That thou art she;
And there'll be naught, beloved,
  Fairer than thee.

—*Anonymous*

Marriage.

I hold the perfect mating of two souls,
  Through wedded love, to be the sum of bliss.
When Earth, this fruit that ripens as it rolls
  In sunlight, grows more prime, lives will not miss
Their counterparts, and each shall find its own;
But now with what blind chance the lots are thrown!

Yet bonds of gold, linked hands, and chancel vows,
  Even spousal beds, do not a marriage make.
When such things change the soul that never knows
  Love's mating, little vantage shall it take,
Wandering with alien feet throughout the wide,
Hushed temple, over those who pine outside!

—*Edmund Clarence Stedman.*

Love-Letters Made of Flowers.

An exquisite invention this,
Worthy of Love's most honeyed kiss—
This art of writing *billet-doux*
In buds, and odors, and bright hues!
In saying all one feels and thinks
In clever daffodils and pinks;
In puns of tulips; and in phrases,
Charming for their truth, of daisies;
Uttering, as well as silence may,
The sweetest words the sweetest way.
How fit, too, for the lady's bosom!
The place where *billet-doux* repose 'em.

What delight in some sweet spot
Combining *love* with *garden* plot,
At once to cultivate one's flowers
And one's epistolary powers!
Growing one's own choice words and fancies
In orange tubs, and beds of pansies;
One's sighs, and passionate declarations,
In odorous rhetoric of carnations;
Seeing how far one's stocks will reach,
Taking due care one's flowers of speech
To guard from blight as well as bathos,
And watering every day one's pathos!
A letter comes, just gathered. We
Dote on its tender brilliancy,

Inhale its delicate expressions
Of balm and pea, and its confessions
Made with as sweet a *maiden's blush*
As ever morn bedewed on bush:
('Tis in reply to one of ours,
Made of the most convincing flowers.)
Then, after we have kissed its wit,
And heart, in water putting it
(To keep its remarks fresh), go round
Our little eloquent plot of ground,
And with enchanted hands compose
Our answer,—all of lily and rose,
Of tuberose and of violet,
And *little darling* (mignonette);
Of *look at me* and *call me to you*
(Words, that while they greet, go through you);
Of *thoughts*, of *flames*, *forget-me-not*,
Bridewort,—in short, the whole blest lot
Of vouchers for a lifelong kiss—
And literally, breathing bliss!—*Leigh Hunt.*

The Lady's Yes.

"Yes!" I answered you last night;
"No!" this morning, sir, I say.
Colors seen by candle-light,
Will not look the same by day.

When the tabors played their best—
Lamps above, and laughs below—
Love me sounded like a jest,
Fit for *yes* or fit for *no*.

Call me false or call me free,—
Vow, whatever light may shine,
No man on thy face shall see
Any grief for change on mine.

Yet the sin is on us both:
Time to dance is not to woo;
Wooer light makes fickle troth;
Scorn of me recoils on you.

Learn to win a lady's faith
Nobly, as the thing is high;
Bravely, as for life and death,—
With a loyal gravity.

Lead her from the festive boards,
Point her to the starry skies,
Guard her by your faithful words,
Pure from courtship's flatteries.

By your truth she shall be true,—
Ever true, as wives of yore;
And her Yes, once said to you,
Shall be Yes forevermore.

—*Elizabeth Barrett Browning.*

Neatness.

I love to see thy gentle hand
Dispose, with modest grace,
The household things around thy home,
And "each thing in its place."

And then thy own trim, modest form
Is always neatly clad;
Thou sure wilt make the tidiest wife
That ever husband had.

No costly splendors needest thou,
To make thy home look bright;
For neatness on the humblest spot
Can shed a sunny light.

The Largess of Thy Love.

The lark that nestles nearest earth
To heaven's gate highest sings;
And, loving thee, my lowly life
Doth mount on lark-like wings.
Thine eyes are starry promises;
And affluent above
All measure, in its blessing, is
The largess of thy love.

Merry as laughter 'mong the hills,
Spring dances at my heart;
And at my wooing, Nature's soul
Into her face will start.
The queen-moon, in her starry bower,
Looks happier for our love;
A dewier splendor fills the flower,
And mellower coos the dove.

My heart may sometimes blind mine eyes
With utterance of tears—
Yet feels no pang for thee, beloved,
But all the more endears;
And if life comes with cross and care,
Unknown in years of yore,
I know thou'lt half the burden bear,
And I am strong once more.

—*Gerald Massey.*

Lucy.

Lucy is a golden girl;
But a man, a *man*, should woo her!
They who seek her shrink aback,
When they should, like storms, pursue her.

All her smiles are hid in light;
All her hair is lost in splendor;
But she hath the eyes of Night,
And a heart that's over-tender.

Yet, the foolish suitors fly
(Is't excess of dread or duty?)
From the starlight of her eye,
Leaving to neglect her beauty!

Men by fifty seasons taught
Leave her to a young beginner,
Who, without a second thought,
Whispers, woos, and straight must win her.

Lucy is a golden girl!
Toast her in a goblet brimming!
May the man that wins her wear
On his heart the rose of women!

—*Barry Cornwall.*

Cherry Ripe.

Cherry ripe, ripe, ripe! I cry,
Full and fair ones—come and buy!
If so be you ask me where
They do grow?—I answer, There,
Where my Julia's lips do smile:
There's the land, or cherry-isle,
Whose plantations fully show
All the year where cherries grow.

—*Robert Herrick.*

Alexis Calls Me Cruel.

(FROM THE SPANISH OF IGLESIAS.)

Alexis calls me cruel:
The rifted crags that hold
The gathered ice of winter,
He says, are not more cold;

When even the very blossoms
Around the fountain's brim,
And forest walks, can witness
The love I bear to him.

I would that I could utter
My feelings without shame,
And tell him how I love him!
Nor wrong my virgin fame.

Alas! to seize the moment
When heart inclines to heart,
And press a suit with passion,
Is not a woman's part.

If man come not to gather
The roses where they stand,
They fade among their foliage,—
They can not seek his hand.

—*William Cullen Bryant.*

INDEX.

	PAGE
Affections, The Social	9
Affection, Renewal of	95
" Inordinate	97
Adhesiveness	10
Amativeness	11, 145
Age to Marry	22
" Difference in	25
" Beauty of	198
Attentions, Particular	55
Admiration not Love	57
Addresses Declined	156
Alexis Calls Me Cruel	236
Bible, The, on Marriage	7
Bargains, Matrimonial	30
Breeding In and In	36
Beecher, H. W., on Marriage	50
Beauty, True	216
Beware	226
Conjugality	11
Celibacy	24, 126
" and Health	130
" and Crime	132
Child, Mrs., on Marrying for Money	30
Cousins, Marriage of	34
Consanguineous Marriage, Singular Case of	36
" " Facts in Relation to	37
" " When Permissible	40
Conjugal Selection, Law of	44
" Harmony	101
" Resemblances	189
Congeniality, Mental	47
Courtship	51
" " Pleasures of	188
Courting Visits	58
Charity	92, 167
Confidence in Love	166
Cheerfulness, Duty of	174
Constancy, Woman's	176
Cherry Ripe	235
Divorce	114
" Laws of	115
" Remedy for	119, 201
" A Woman's Opinion of	121
Drunkard, Don't Marry a	198
Doorstep, The	217
Drifting	222
Education as a Matrimonial Qualification	15
" Should be Similar in Both	48
Economy	17
Engagements	64
" Long	65
" Etiquette of	65
Ellen Jones' Love Affair	70
Friendship (Adhesiveness)	10
Falling in Love	51
Forbearance	92
Fairer than Thee	231
Gleason, Mrs., on Divorce	121
Great Men, Whom they Marry	184
Girls of the Period	187
Health as a Matrimonial Qualification	14, 178
Housekeeping	16
Habits, Good Essential	19
" Extravagant	191
How to Fall in Love	52
" " Win Love	54
Honeymoon	95
Husband, The Model	166
Husbands, A Word to	96
Home Duties	99
" Love of	168
" How to Make it Happy	207
" in the Heart	215
Help, Mutual	100
Harmony, Conjugal	101
Honor, Roll of	136
Hotel and Club Life	188
Inhabitiveness	12
Industry as a Matrimonial Qualification	17, 177
Jenny, How She was Won	61
Jealousy	110
" Terrible Effects of	111
" Morbid	112
" Cause and Cure of	112
John Anderson my Joe	170
Juliet's Confession	113
Kate's Proposal	63
Kiss Me Softly	221
Kisses	229
Love, Parental	11
" and Fate	52
" How to Win it	54
" Art of	54
" May be Controlled	52
" not to be Ashamed of	58

	PAGE
Love, Declarations of	60
" Romantic	62
" as a Law	90
" Second	106
" Signs of	143
" Unchangeable	157
Love-Affairs—Should Parents Interfere	67
Love-Letters	148, 232
Love Story	195
Love Song	223
Letter, Congratulatory	183
Little Things	169
Love's Seasons	212
" Philosophy	225
Laura My Darling	228
Lucy	235
Marriage among the Ancients	8
" Early	23
" Motives for	27
" of Consanguinity	34
" Unhappy	41
" International	46
" Religious	50
" Customs	72
" Defined	72
" Legal Aspects of	79
" Ceremonies	80, 210
" in the Episcopal Church	80
" " Roman Catholic Church	82
" " Greek Church	84
" Jewish	85
" Quaker	86
" Exhortation	86, 206
" Prayer	87
" Hymns	88
" Ethics of	90
" and Health	131
" Maxims	208
Marriages, Hasty	122
" Morganatic	208
Marrying for a Home	27
" " Money	28
" " Love	29
" " Beauty	31
" Right Motive for	32
" Too Much	201
Married, Advice to	88
Man and Woman Contrasted	9
Moral Principles	20
Mary Smith, Case of	69
Monogamy Defined	79
Matrimonial Fidelity	91
" Politeness	93
Married Women, Legal Rights of	125
" Life, Poetry of	212
Mormon System	138
Mackintosh, Sir James	171
Modesty	176
Man's Requirements	219
Maiden's Choice, The	225
Napoleon, Letters of	153
Newton, Rev. John, to his Wife	155
Neatness	176, 234
Old Maid, Testimony of	133
Old Maids	134
Old Bachelor, Testimony of	134
One Kiss Before We Part	214

	PAGE
Parental Love	11
Physiology, Knowledge of, Essential	15
Physiologists, Opinions of	35
Position, Social	49
Popping the Question	59
" " " When to Do it	61
" " " Ludicrous	62
Parents, Duty of	67
Parental Interference	68
Polygamy Defined	79
Ancient	138
Perfectionists, The	140
Proposal, A	155
Passion, Dictates of	193
Pantagamy Defined	79
at Oneida Creek	140
Poet's Wife, The	158
Plain, but Plighted	216
Right Age to Marry	22, 201
Relatives, Meddling	108
Roll of Honor	136
Resemblances, Conjugal	189
Roses	230
Soundness, Physical and Mental	13
Social Endowments	14
Selection, Conjugal	44
Social Position	49
Swedenborg on Love	56
Scriptural Injunctions	98
Second Marriages	104
" " Facts About	105
" Love	106
Step-Mothers	109
Separation, Legal	123
Shakers, The	127
Singleness	135, 137
Sealing	139
Stone, Mrs. H. T., to Cousin Anna's Beau	180
Something to Do	187
Sweden, Village Wedding in	203
Temptations of the Unmarried	24
Taints, Hereditary	39
Temperament	41
Trifling	55
Thee	229
Too Much to Do	230
The Largess of Thy Love	231
Women, May they Make Love	3, 56
Woman's Question, A	220
Wives, Lesson for	94
Wife, The Poet's	158
" " Model	171
" " Influence of	173
Wedding Gifts	205
Wedlock	211
World, This	217
Were I but His Own Wife	224
Wish, The	226
Wife and I	227
Yes, How a Lady Said It	156
" The Lady's	233
Young Man, Plain Talk with	180
Young Lady, Soliloquy of	200

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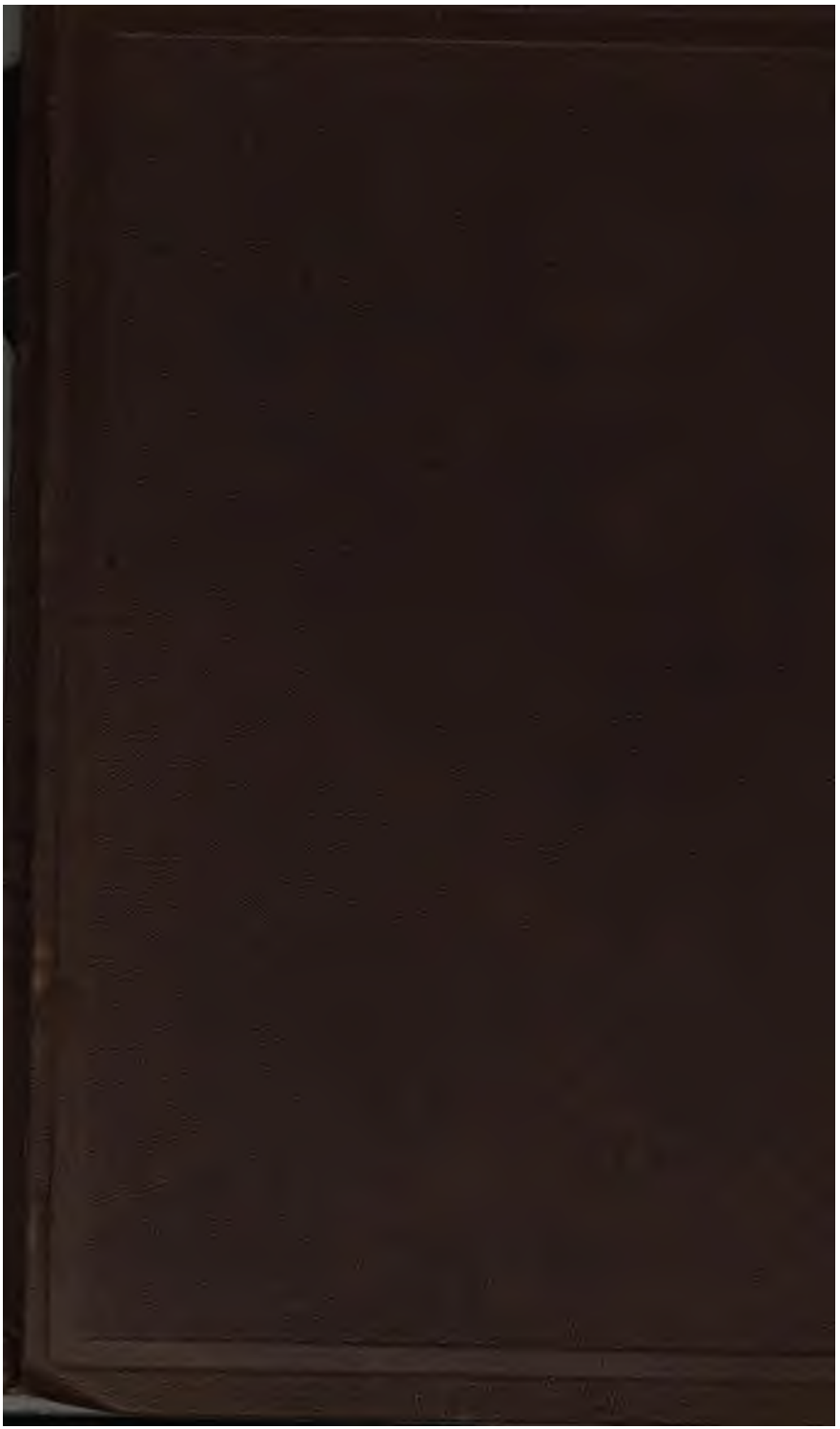
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